



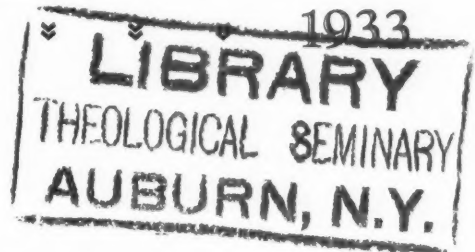
MOODY BIBLE INSTITUTE MONTHLY

paper cover

September

AUBURN

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Appreciation

By Miranda Walton, Woodruff, Utah



I cannot paint a picture
of the beauties that I see,
The lavish coloring and form
of flower, and bush, and tree;
But I can watch a Master Artist
painting sunsets in the skies,
And I know that yellowing maples
in September dim my eyes.

I cannot sing the melodies
that time has made so dear,
But in my soul a hushed response
greets other songs I hear.
A meadow lark at dawning
and winds among the trees
Seem tones from heaven's harp that yields
celestial harmonies.

URGENT CALLS FOR THE GOSPEL FROM REFORESTATION CAMPS

300,000 Young Men in 1500 Camps



Recruits of the Forest Army on the March to a Remote Section of the Mountains of Virginia.

Present a Great Soul-Winning Opportunity

*Chaplains and Christian Workers are
Calling for Quantities of Gospels,
"Pocket Treasuries," Testaments
and Moody books*

These boys generally are away from home for the first time. They are in a strange and wild environment, shut off from the outside world. There is plenty of time to read and think. Christian workers visiting the camps report that the boys receive Bible portions and Gospel literature eagerly and numbers manifest their acceptance of Christ.

Our own representative has visited nearly a score of these camps and witnessed the appreciation with which our literature is received.

Christian Workers Make Strong Appeal for Evangelizing Literature

Boys Eager for Testaments and Tracts

Weippe, Idaho.
There are several thousands of boys in camps in the surrounding territory. We have been holding a gospel service each evening in some one of the camps this week and find a tremendous field for missionary work. Our greatest need seems to be for tracts and Testaments or John's Gospel. The opportunity for distributing this kind of literature is one not to be overlooked. Can you help out in this work immediately? Many of these boys are eager to get hold of a Testament. Free tracts are in great demand.

—Mrs. D. S.

Christian Young Men Call for Help

Yosemite, Calif.
A number of young men in this camp have organized a young men's Christian group for the purpose of developing and helping our own Christian lives and to lead others to Christ. We have nothing to start on except faith. We would appreciate it very much if you can send us literature suitable for this work.

—J. C.

Help Save These Precious Lives While They Are Away from Old Associates

Even a Small Gift Will Accomplish Much Under God's Blessing. Won't you have some share in making Christ real to them?

\$5.00 will provide 40 Moody books, or 250 special Gospels of John or "Pocket Treasuries," or it will furnish an assortment for a whole camp.

\$3.00 will provide 24 Moody books, or 150 Gospels or "Pocket Treasuries."

\$1.00 will send a large package of tracts, 50 Gospels or "Pocket Treasuries," or 8 Testaments.

\$0.50 even, will place the Message of Life in the hands of many who may not receive it without your help.

Remit by check or money order to

THE BIBLE INSTITUTE COLPORTAGE ASS'N
847 N. Wells St., Chicago, Ill.

Yes, I certainly do wish to have a share in extending the offer of Eternal Life to young men in the Reforestation Camps,

and enclose \$.....

Name

R. F. D., Street or Box

P. O. State.....

Wants Literature Immediately

Globe, Ariz.
There is a great field here with 600 or more men in all of these camps, and I think one of the best ways to work is to spread Gospels, tracts and books, such as your Association puts out.

We have no funds at all. I would like to know if you will furnish us material to distribute among these men. If so, I wish you would ship some immediately so that we will not lose a minute more than is absolutely necessary.

—G. S. M.

Camps Far Removed from Churches

Pocatello, Idaho.
We have twenty camps within this district with 3000 men. Could you send me as a gift for the boys a collection of your printed material? I could distribute it, a little to all my camps, and it would certainly render a good service. The camps are far removed from churches in the Rocky Mountains.

—W. D., Dist. Chaplain, Assistant Welfare Officer.

"Pocket Treasuries" Greatly Needed

Fordyce, Ark.
I will have charge of eight Civilian Conservation Corps camps. The government cannot furnish me with hymn books and today a copy of your "Pocket Treasury," a book of Scripture and hymns, came into my hands. I have no funds to buy such little books or any song books. I feel that these little books would do a wonderful lot of good among these young men between eighteen and 25 years of age. Is there any way you could furnish me with about 1500 or 1600 of these booklets?

—S. D. D.



While at Home, Many of the Forestry Boys Rarely, if Ever, Came Under the Influence of the Gospel. Now is the Time to Reach Them for Christ.

Moody Bible Institute Monthly

Continuing THE CHRISTIAN WORKERS MAGAZINE
and THE INSTITUTE TIE

Published by The Moody Bible Institute of Chicago on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comment on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

ERNEST D. CHRISTIE
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Vol. XXXIV

SEPTEMBER, 1933

No. 1

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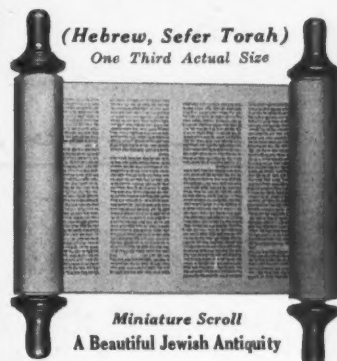
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September, 1933

The Scroll of the Law



The Scroll is the most Sacred thing in the Jewish Synagogue. Christ read his introductory message from the scroll in the Synagogue.

Every Bible Student ought to have one of these miniature scrolls.

Our Offer

We want you to read *The Chosen People* edited by Ex-Rabbi Leopold Cohn and considered by many Bible students the most helpful paper on prophecy and the Jew published in America. It gives you inspiring reports of the world wide activities of the American Board of Missions to the Jews, Inc.

Also, we want you to read the life story of Mr. Cohn, written by himself in a sixty page booklet—one of the most thrilling stories you have ever read. Jews are really accepting the Lord Jesus Christ.

The price of the Scroll is 50 cents, and *The Chosen People* is 50c a year. Mr. Cohn's autobiography is 30c. Send us \$1 and we will mail you ALL and enter your name for a year's subscription for *The Chosen People*; if not satisfied we'll return your money without a question.

And may we remind you also of the continuous need of our Missionary undertakings? Our work merits your every confidence. It is a program of world wide Gospel testimony to the Jews. Your fellowship in prayer and gift is always welcomed and appreciated. *The Chosen People* is of course sent to all contributors.

American Board of Missions to the Jews, Inc.

Station A Brooklyn, N. Y.

Ask for our free booklet on "Jewish Mission Annuity Bonds."

JUN 14 1935

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JEHOVAH DECLARES

Cattle upon a thousand hills - - - -
The world - - - - -
The fullness thereof - - - - -

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MAN IS THE STEWARD OF GOD'S WEALTH

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Moody Bible Institute Annuity Contracts

make it possible to combine investment and stewardship. A generous life income is assured, and the money is used in training young men and women to carry the Gospel message to mankind the world around. Over 82,000 persons have received training through the Moody Bible Institute because of the faithfulness of God's stewards.

You have twofold dividends—material and spiritual. Your income never fluctuates in value. You can provide for relatives and friends. You are freed from the worry of reinvestment.

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Bureau of Annuities [Dept. MB-9]
153 Institute Place, Chicago, Illinois

Please tell me how I may help in the training of Christian workers, and at the same time be assured of an income for myself. How can I provide for a relative or friend as survivor?

Name.....Address.....

City.....State.....

Date of Birth.....Survivor's Date of Birth.....

2

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Your funds are safeguarded by all the assets of the Institute, and by the Annuity reserve that is held intact throughout your lifetime.

"My Fifteenth Check"

"Please accept my thanks for the promptness with which you send my annuity. This makes the fifteenth check you have sent me. I wish, in these times when things are so uncertain, that many people who are dependent on their little income would invest in the Moody Bible Institute."—F. J. K., Los Angeles, Calif.

Moody Bible Institute Monthly

Moody Bible Institute Monthly

SEPTEMBER, 1933

EDITORIAL NOTES

He healeth the broken in heart, and bindeth up their wounds. He telleth the number of the stars; he calleth them all by their names.—Psalm 147:3, 4.

"We mend everything except broken hearts!" These words, neatly printed and framed, were displayed in the window of a store in a Pennsylvania city, **Cut from** where a Moody Institute representative was engaged in meetings for Bible study. He entered the store and inquired their meaning, when he was courteously informed that if his trouble was a broken heart he had better go to a hospital.

Observing that the woman who answered his inquiry was a Jewess, the Moody representative asked her whether she had not learned from her own sacred Scriptures how a broken heart could be healed? She professed ignorance, whereupon he quoted to her the words of the psalmist given above: "He healeth the broken in heart, and bindeth up their wounds. He telleth the number of the stars; he calleth them all by their names." He whose majesty is revealed in the starry universe, whose glory fills the immensity of space, stoops over the broken heart of a lonely human being, and heals its wounds, said he. The God who is at home with the stars is also acquainted with the sorrows of man. If the heavens declare His glory and the firmament His handiwork, how much more the broken heart of a sinner which has experienced the healing touch of the divine hand!

With astonishment the Jewess listened to this doctrine drawn from her own Scriptures, but her astonishment grew when she listened to the sequel. The Moody man asked her whether she had ever considered the Messianic prophecy in Isaiah 61:1, 2? This also was unknown to her, and he quoted the words: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted." This is the language of the Anointed, that is, the Messiah, said he. When Jesus came to Nazareth, His home town, He publicly read and applied these words to Himself, saying: "This day is this scripture fulfilled in your ears." That which God alone can perform, as the psalmist confessed, the Messiah also does. He is God manifest in the flesh; for it is clearly beyond the power of a creature, be he ever so wise and skillful, to heal a heart bruised and broken by the sins, sorrows and tragedies of life.

We have not learned how the conversation ended, but will not our readers pray that the seed may have found lodgment in good soil, and bring forth in the Jewish woman the fruit of the salvation of her soul?

Our August issue contained an editorial note on "Radio Monopoly," but just after it had gone to the printer we saw a letter which added greatly to its appeal for a broader opportunity for the gospel on the air. The letter was addressed to W-M-B-I by a Christian Jewess who said she did not go to church and did not know personally one child of God on this earth. Her own people are unconverted, she wrote, and although she knows a few Gentiles, yet "they do not want to talk about the Saviour, and are offended if they are told their need of Him."

"In my great loneliness," the letter continues, "the radio means more to me than I can tell you. To hear others talk learnedly, convincingly, lovingly of our blessed Saviour! I think there must be many of God's bewildered and oppressed children situated like myself in peculiar circumstances where W-M-B-I seems as the voice of God to them in their ceaseless fight with Satan. We feel we are not left alone on this earth, but that He hears our sighs, counts our tears, and lifts up our head. So we are strengthened and refreshed."

"It must be God's will to continue the broadcasting of W-M-B-I. He will shield it with His mighty wing and destroy the awful work of the prince of the power of the air, who has almost the entire control of the radio at the present time. God's children should make it a definite matter of prayer for this work to continue."

✦ ✦ ✦

Amid the many exciting events taking place this summer both at home and abroad, let us keep our attention on the Jews and Palestine. Their Chicago pageant "The Romance of a People," was a great affair, but the convention of the American Zionist organization at the

Palmer House was greater. The plan of the latter is to settle 250,000 German Jews in Palestine in haste, and to raise \$2,000,000 a year for four years toward that end. But what particularly interested us in the proceedings of the convention was the statement that about three-fourths of the Jews now in Palestine, and there are some 200,000 there, have arrived within the last ten years. To quote Dr. Weismann, the country small as it is, "could furnish homes for millions of Jews," and as soon as the frontiers are opened, and that may not be very far away, they will be

"Coming, Father Abraham," from Poland, Roumania and many other countries than Germany.

Palestine is for the Jew by divine right, and when he once more possesses it, the world's history will attain a climax.

If we call him "Al" it is not out of disrespect, but because the people call him so, and we think he likes to have them do it.

We speak of him as "among the prophets" because of what he said in the July issue of the *New Outlook*. He was discussing "Business Control," and in response to the question everyone is asking, "What is wrong with the economic order?" he replied that human nature is wrong. The real cause of all economic depressions are war, brutality, arrogance, selfishness, waste, disease and human misery, and, said he, "it is only by raising the general level of human character throughout the world that a new society free from these things can be brought about." And this is not the statesman's work, he added, nor the work of the lawyer or the business executive, "the job is one for the philosopher, the priest and the doctor." Our readers will bear us out that in substance, we have often said the same.

Speaking particularly of the "priest," by which we mean the Christian preacher whatever may be his ecclesiastical designation, again and again have we humbly advised the Federal Council of Churches to use its influence with him. That is, to press upon him a due appreciation of his high calling as an ambassador of Jesus Christ. As such ambassador he will not be indifferent to politics, economics or the social order—Jesus Christ was not—but first, last and all the time he will be seeking to reconcile men unto God. Thus reconciled, men become new creatures in Christ Jesus, old things are passed away and all things become new. In other words, human character in their case has been raised because it has been purified, and in so far, that "new society" of which Al Smith speaks has been brought about free from the causes which produce the economic depressions of the world. The ex-Governor's philosophy is ours.

✦ ✦ ✦

On the same day in which we read ex-Governor Smith's views on business control, there came to our table a release from the Federal Council of

Industrial Recovery Churches, which gave occasion for the foregoing editorial and this. In the release we were reminded that the National Industrial Recovery Act "incorporated into law some of the social ideals and principles for which our religious organizations have stood for many years."

In other words, the religious organizations have insisted that "the values of human personality must be paramount." And these values the release enumerated as a great program of public works to relieve unemployment,

shorter hours, living wages, economic planning, a more just distribution of wealth and income, etc., in order to assure purchasing power to the masses and a balance of production and consumption.

Of these values we ourselves do not just now assume to speak, but it is pertinent to remark that so true a friend of humanity, politically and socially considered, as Mr. Smith, declares that this plan, the National Industrial Recovery Act, goes beyond anything his imagination can follow, and that he "cannot understand how it can possibly work." He goes further and warns the public that "there is such a thing as putting too much faith in political and scientific schemes of salvation," and too much faith in the "academic planner, the man who has been lecturing to students and who now for the first time has a great big public laboratory for experiment." The ex-Governor does not wish to see this land of opportunity sink to a dead level where "we shall have sold our American birthright for a mess of communistic potage."

We pass all that, and go back to the human personality which must be paramount. We ask these religious leaders just how more employment, shorter hours, higher wages, less wealth for some and higher income for all will affect that personality in the region in which they as religious leaders are supposed to operate? We claim, and we think with truth, that our Lord Jesus Christ is our exemplar here. "What is a man profited," said He, "if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" (Matt. 16:26). That was the paramountcy, the infinite value of the human soul, that caused our Lord and Saviour to leave the glory He had with His Father before the world was, to take upon Him our flesh and suffer "the just for the unjust to bring us to God." His foremost concern was man's emancipation, but that meant emancipation from the power and penalty of sin. Let men be emancipated from that, and human character will rebound to a plane where such a thing as the National Industrial Recovery Act, successful as it may be, would not be necessary nor come into mind.

After penning the foregoing, we read a letter from a college president enclosing an extract from the *London Times* of May 29, which he asked us to reproduce and comment upon. We have not the space to reproduce it, nor is it necessary, for the reason that it is almost a repetition of ex-Governor Smith's words referred to above. "Does the Church really believe that the gospel of Christ can solve the problems of today?" asked the editor of the *Times*. "Why then, do not its ministers stop wasting time trying to right social disorder by profitless convocations and committees?" The task of the Church, he went on to say, is "the winning of the people to Christ. Social reconstruction begins in the homes of the people. Christianity deals with the causes of social injustice which lie deep in man's spirit, and by cleansing his slum mind it will abolish his slums."

Here then are three witnesses corroborating our testimony or backing up our

opinion. And they are not witnesses of a century ago, but living today. They are not clergymen but laymen. They are not obscurantists but brainy, intelligent, educated men, a statesman, a metropolitan editor, and a college president. They are not passé, not relegated to the back seat because of age or other infirmity. They are all going concerns, actively to the fore in their chosen vocations. Would that their fellow men would listen to them, would that ministers everywhere would listen to and follow them rather than the religious leaders whose words were above quoted.

We certainly hope the *Detroit Free Press* is right. In an editorial entitled, "A Move Toward Justice," it said that the

Justice for White- Collar Men

President's drive for a general readjustment of wages and working hours is likely to equalize the income of the white-collar classes with that of the unionized workers. The editor had no objection to top-notch wages, but thought there should be no preferred groups, and we are inclined to agree with him. No one can think it right to give the man in the shop more than the man in the office because the latter does not belong to a union. We quote:

By urging adherence to minimum wage scales and maximum hours of work for employees in every occupation and in every part of the nation, the national administration offers the country an opportunity to remedy much of this long-standing injustice and neglect of inarticulate classes of the population. It will mean, if it is successful, that organized and unorganized workers will share their joint earning powers much more fairly than they do now.

This seems too good to be true, but let us hope.

Our readers will recognize the name of Florence E. Allen—an unmarried woman, as that of a justice of the Supreme Court of Ohio. Last July, she was addressing the National Federation of Business and Professional

The Day of the 'Old Maid'

Women meeting in Chicago, and embraced the occasion to say that through the depression "the unmarried woman earning her living has stood out like a shining star. I do not know what many a family would have done," said she, "if it had not been for that refuge from their problems, the 'old maid' in the family. When married women were being turned out of their jobs because they were married, and when fathers and bread-winners lost their employment and had nowhere else to turn, it was her salary in thousands of homes that kept the necessities of life provided for them all."

Our personal knowledge so far as it goes, confirms this. We wish the old maid of the family was not, in so many instances, obliged to work, and yet not a few find a happiness in it otherwise unobtainable. And it is not alone the family that is indebted to the old maid in these days, but also the Church to which she belongs, and to which her steady contributions, limited as they are necessarily, are a grateful source of support.

But some of us have not had to wait till now to observe and appreciate this shining star. Looking back through the years, many a time have we seen the unmarried woman who earned her own living or who possessed a small income, standing in the breach as she is today. She has been a helper of the poor, a supporter of missions, she has put a younger brother or sister through college, she has eased the burden of an aged parent, and she has been the beloved "aunt" of scores of little ones whose eyes brightened at every mention of her name. The world's history is rich in heroines who were old maids, but James Whitcomb Riley's "Armazindy" is a type we like, who

airn't the good
Will o' all the neighborhood.—
Name ain't down in *History*,—
But, i jucks! it ort to be!

In our October issue we begin a series of three articles on the subject, "Are Christians Free from the Law?" All our read-

Christians and the Law

ers may not agree with the author, but his method of presenting the subject and the spirit in which it is done will be found commendable.

The author is Rev. William C. Procter, B. D., an Anglican rector and at one time secretary of the Advent Testimony and Preparation Movement, whose branches are over the world. Mr. Procter was a young Christian worker under D. L. Moody on his last visit to Liverpool. We believe his contributions to the *MONTHLY* will be a feature well worth while.

The following excerpt from a letter of Mrs. Charles J. King, South Amherst, Mass., ought to be read by all our subscribers as a mark of honor to

Our May Cover

her family:

The cover picture of the May issue might almost be our family group. My father was a Civil War veteran, my brother is a World War veteran, my husband served five years as a Marine, our older son is a sailor now in the radio division on the U. S. S. "Northampton" on the West coast, and our younger son is a Scout. We often wonder how this picture came to be made, and if there are many women who, like myself, can claim the closest family ties to each one of the group represented.

The picture was a P. and A. photograph copied from Circular No. 243, entitled, "Memorial and Peace Day," compiled by L. L. Blair, May, 1930, and printed by authority of the State of Illinois.

"ALL THE COUNSEL OF GOD"

We all need to be on our guard lest we be carried away by some new approach to the Word of God and lose sight of some of the great fundamentals which the true Church of Jesus Christ has grasped and proclaimed throughout the entire era of the Church. "The whole counsel of God" should be proclaimed in all sincerity and devotion, with the motive of magnifying Christ and winning men and women to a saving knowledge of Him, rather than from a desire to prove that we are right and someone else is wrong.—*The Evangelical Beacon*.

Moody Bible Institute Monthly

The Last Days of Charles Darwin

Editorial

THE MONTHLY for June, 1932, contained a brief article with the above caption reprinted from the *Christian Evangelist*, being a report of a visit of Lady Hope to Mr. Darwin, related by her in Northfield, Mass. As she told the story, she was asked to go and sit with him, whom she found propped up with pillows in his bed and a Bible in his hand.

"What are you reading now?" she asked. "Hebrews," he answered, "still Hebrews; the royal book, I call it."

"He placed his fingers on some passages and commented on them."

She referred to the strong opinions expressed by many on the history of creation and their treatment of the first chapters of Genesis, at which Mr. Darwin seemed distressed. His fingers twitched nervously, and a look of agony came on his face, as he replied: "I was a young man with unformed ideas. I threw out queries, suggestions, wondering all the time over everything, and to my astonishment the ideas took like wild-fire. People made a religion of them."

Then he paused, and after speaking of the holiness of God and the grandeur of "this Book," looking at the Bible he was holding all the time, he suddenly said:

"Lady Hope, I have a summer house in the garden which holds about thirty people. It is over there," pointing to an open window. "I want you very much to speak there. I know you read the Bible in the village. Tomorrow afternoon I should like the servants on the place, and some tenants, and a few of the neighbors to gather there. Will you speak to them?"

"What should I speak about?"

"Christ Jesus," he replied in a clear emphatic voice, adding in a lower tone, "and His salvation. Is not that the best theme? And then I want you to sing with them."

"The look of brightness and animation on his face as he said this I shall never forget," said Lady Hope, "for he added, 'If you take this meeting at three o'clock, this window will be open, and you will know that I am joining in the singing.'"

II.

In January, 1933, six months after the foregoing was published, we received a communication from the general secretary of the Rationalist Press Association, of London, saying that there was "no substance in the report of Lady Hope that Darwin became a believer in Christianity in his last days," and asking us to correct it "in the interests of truth." He also enclosed a leaflet dealing with the subject, a reprint of an article in the *Literary Guide* for January, 1916, entitled, "Was Darwin a Christian?" This article had no name signed to it, but its author referred to Lady Hope's story as idyllic and mythical, balancing his argument on the word "unlikely." He thought it unlikely that a person of Lady Hope's views should have been "asked" to sit by the bedside of Darwin.

September, 1933

Unlikely that the great naturalist should have been pouring over the book of Hebrews, or that he should call it the "royal book." Unlikely that he should have been "greatly distressed" at having the "unformed ideas" of earlier years recalled. The least likely that he "asked the lady to collect an audience in his summer house and speak to them of Jesus Christ." There were more serious difficulties also. We quote:

Darwin was not "almost bedridden for some months before he died." In June and July, 1881, he spent a holiday of five weeks in the Lake District. After his return to Downe he was able to do a good deal of work of a trying character (investigating the action of carbonate of ammonia on roots and leaves, and therefore open air work), while on December 13 he paid a week's visit to his daughter in London. During the winter he had several heart attacks, but continued to get about, and only two days before his death, on April 19, 1882, recorded the progress of an experiment on which his son Francis was engaged. These particulars are extracted from the biography of Darwin by his son. Obviously they leave no room for Lady Hope's romance.

Then follows what the author of the leaflet considered a more categorical denial of Lady Hope's story, namely, a letter from Sir Francis, a son of Charles Darwin, written in response to a communication from the Rationalist Press Association:

December 5, 1915

Dear Sir:

I have already seen Lady Hope's account of my father and his religious views, and have written to the editor of the *Watchman-Examiner* denying the genuineness of her statements.

Neither I nor any member of my family have any knowledge of Lady Hope or of her visits to Downe. And in what she writes there is internal evidence that her statements cannot possibly be true.

My father could not have become actively and openly Christian without the knowledge of his family. And, in fact, no such change occurred. His account of his religious views, published in the *Life and Letters of Charles Darwin*, shows him to have been an agnostic, and there is not the slightest reason to believe that he changed his views after writing the autobiography.

Yours faithfully,

FRANCIS DARWIN

III.

Our readers will be able to form their own conclusion as to the value of the foregoing denial, but they may be helped by the following extract from a letter addressed to Dr. W. S. Manners, of San Leandro, Calif., by Rev. Stanley H. Frodsham, editor, the Gospel Publishing House, Springfield, Mo. It was sent to the MONTHLY by Dr. Manners without solicitation, and with permission to publish.

I used to go to hear Lady Hope when I was a child. She frequently came to Bournemouth where I lived. We loved to hear her and it was always an event when she came. I gather she spent her last days in Southern California where she wrote a series of articles for the *Sunday School Times*. These were so interesting that I republished some of them. As you know, Dr. Trumbull, of Philadelphia, is a careful editor, and I do not think he would have printed those articles if he had thought Lady Hope was unreliable.

I got my account of this from Ivan Panin's *Bible Numerics*. Panin went to great pains to investigate the evidence, and in several numbers of *Bible Numerics* he wrote at length concerning Lady Hope's statement which he felt was absolutely true.

Of course, it is only to be expected that Darwin's infidel children should deny that he turned to the Lord. But I understand that they were not living in England at this time, and so the testimony of Lady Hope, who lived close by Darwin, would be much more credible than that of his sons, who had not much to do with their father.

IV.

Bible Numerics referred to by Mr. Frodsham, deals with the subject in its editions of May-June and September-October, 1928.

We quote from the September-October edition, pages 3, 4 and 5:

The question whether Charles Darwin departed this life an agnostic or not, is now at last happily settled by the grace of God, and to the honor of truth by two unimpeachable witnesses: Sir Robert Anderson, knighted for his services as head of Scotland Yard; and Max Müller, professor at Oxford, received at Court, and of international repute.

* * * * *

On page 95 of *In Defence*, by Sir Robert Anderson, is a footnote as follows: "I may add that a friend of mine who was much with Darwin during his last illness, assures me that he expressed the greatest reverence for the Scriptures and bore testimony to their value."

An Anglican rector of the best standing, whose name, if needed, will presumably not be refused, writes to the editor:

"As to Darwin's deathbed: Miss G. C. (full name in the original), of my congregation, tells me that as a girl of twenty she once dined alone at Oxford with Professor Max Müller. The conversation turned on evolution, and Max Müller told her that his great and intimate friend Charles Darwin had spoken somewhat in these terms to him, that after publishing the theory of evolution he was very perplexed on its bearing on the Christian religion, that he turned to the Scriptures and became a firm Christian; the position is odd, as both his son and grandson would seem to deny his Christianity."

We now quote from the May-June edi-

tion of *Bible Numerics*, pages 27 to 29:

Until therefore aught more substantial than sheer franticity of speech is brought forward, the writer finds it needful to hold to the truth of what he has repeated after other reputables about Darwin's deathbed. But in his desire for only truth, he begs to suggest a more scientific method for getting at the truth than a baseball game with balls of mud flung rather than batted.

Hardly a paragraph in the account but what contains several items, any one of which could readily disprove the "lie," and every one of which is in the family's power to bring forth as a crushing reply to those deluded folk who are so ready to believe it.

(1) Was there, or was there not, a contemporary of Darwin's last days by the appellation of Lady Hope?

(2) If there was, was Lady Hope, or was she not, an acquaintance of Darwin?

(3) If she was, was she, or was she not, a caller at Darwin's house?

(4) Was Charles Darwin, or was he not, bedridden for some months before he died?

(5) If he was, was he, or was he not, wearing a soft embroidered dressing gown of rather rich purple shade?

(6) Could Darwin, or could he not, be so propped up by pillows as to be gazing out on a far-stretching scene of woods and cornfields? Were there, or were there not, any such in sight from his deathbed?

(7) Was he, or was he not, in the habit of waving his hand on a sunny afternoon to point out to visitors the scene beyond? Did, or did not, at least the sense of nature's beauty stay with him after he had lost by his own confession his early sense of other beauties (because of devoting himself to worms and apes instead)?

(8) Did he, or did he not, keep a Bible by him at all during his last illness, and did, or did he not, read therein?

(9) Did, or did he not, have a summer house in his garden which held about thirty people? Could, or could it not, be pointed at through the open window?

(10) Did, or did he not, have servants on the place and some tenants, who with a few neighbors would make up the thirty in that summer house?

(11) Was, or was not, this summer house near enough for him to be able to hear the singing of hymns suggested by him?

V.

We might properly conclude our reference to the subject at this point, but just as we decided to do so, another interesting letter came from Mr. Frodsham. He had been reading the *Life of J. W. C. Fegan* (Marshall, Morgan and Scott, London), a man who launched out in faith "to be a guide, counselor and friend to the child-Ishmaels of the London slums." Fegan had a boys' home at Deptford, an orphanage at Stony Stratford, and Canadian distributing centers as monuments of his labors of years. On pages 29-31 of his *Life*, as recited in Mr. Frodsham's letter to us, it is stated that his parents had removed from New Cross to Downe in Kent, and that in the summer of 1880 (or 1881?) he took his boys there for a holiday, and thus became the pioneer of boys' camps. Mr. Frodsham quotes the book:

Before the boys returned to London they visited the home of Charles Darwin, who lived nearby, and sang hymns in front of the house. Mr. Darwin expressed his sympathy with the philanthropic work being done, and gave each of the boys sixpence, evoking ringing cheers as they departed. Services were also held in the district in a tent, and when it became too late for tent services, greatly daring, Mr. Fegan asked Mr. Darwin if he would lend him the reading room which he had established for the villagers, but which was very slightly frequented. It was, in fact, an old school room which he rented from Sir John Lubbock (afterwards Lord Avebury) for ten pounds a year. He lent it with pleasure, and, emboldened by his first success, Fegan wrote again, asking if he might have it for a week's mission, as it was so seldom used. He received the following answer from the great naturalist:

"Dear Mr. Fegan:

"You ought not to have to write to me for permission to use the reading room. You have far more right to it than we have, for your services have done more for the village in a few months than all our efforts for many years. We have never been able to reclaim a drunkard, but through your services I do not know that there is a drunkard left in the village.

"Now may I have the pleasure of handing the reading room over to you? Perhaps, if we should want it some night for a special purpose, you will be good enough to let us use it.

"Yours sincerely,

"CHARLES DARWIN"

The transfer was made, and in that reading room, now called "The Gospel Room," services have been held continuously for half a century. Mr. Fegan has left the following memoranda on the subject, which may perhaps be given here.

"The services I held were attended sometimes by members of the Darwin family, and regularly by members of their household. Indeed, when I had a mission in Downe, the Darwin family were considerate enough to alter their dinner hour so that their household might attend—but this was characteristic of all who served them. At the services, Parslow, the old family butler, whose name is mentioned both by Huxley and Wallace, was converted to God and brought into church membership, also Mrs. Sales, the housekeeper, was brought into the light, and others."

In *Emma Darwin: a Century of Family Letters, 1792-1896*, edited by her daughter, Mrs. Litchfield, there is a letter written to her daughter from Downe in February, 1881, in which there is a sentence and a footnote referring to the village blacksmith, a great character.

"Hurrah for Mr. Fegan! Mrs. Evans (her old housekeeper) attended a prayer meeting in which old M. made 'as nice a prayer as ever you heard in your life.' And then in a footnote this: 'Old M. was a notable old drunkard, in the village of Downe, converted through Mr. Fegan, 1881.'"

"Spiritism and the Fallen Angels"

By Rev. James M. Gray, Chicago, Ill.

MY colleagues on the MONTHLY have given me the privilege of thus calling attention to a book of mine with the above title. It was published some years ago as an offset so far as its influence carried, to the wave of Spiritism that swept over the country after the World War. A London medical man of international reputation estimated that there were one hundred thousand cases of insanity in Great Britain alone caused by Spiritism at that period. A similar wave is beating upon our shores now, and I am desirous of reviving the life of the

book named as a warning and witness against it. The former price of the book, \$1.50, is prohibitive for these times, and therefore an arrangement has now been made which, by eliminating all profit to the publisher and distributing agent and all royalty to the author, will enable it to be put on the market at one-third of that price, or 50 cents (cloth). It can be obtained through the Publication Office of the MONTHLY or the Bible Institute Colportage Association, 843 North Wells Street, Chicago (see advertisement, p. 22).

When the book was first placed on the

market, the *Sunday School Times* published a very full review of it from which a quotation may be pardoned, I trust, in view of the motive back of it. The *Times* said:

Even those who have known a good deal about the poison of Spiritism will be surprised, perhaps startled, to realize from this study that Spiritism is not a mere incident in the history of the world, but that it is fundamental in the plans and purposes of Satan. The author deals with the subject in a thorough way, sketching its progress from before the Flood, through the

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history of the Canaanites, the first century of the Christian era, and the Middle Ages down to the founding of the present society of psychical research. He thus lays a foundation for the amazing demonstration that Spiritism will be one of Satan's purposes and weapons until his defeat at Armageddon.

If the reader who believes the Word of God has any doubt of this, he is likely to be convinced as he reads the chapters of the book carrying one straight through the Bible period by period with ever increasing and finally overwhelming evidence. No well informed Christian layman or minister ought to be in ignorance of the facts brought together in this remarkable book, which can be read through easily in two hours, and will fortify God's people against otherwise unrecognized but fiery darts of the adversary, and enable them to make a decisive counter-attack with the sword of the Spirit.

II.

The three chapters of the book which are the most "startling," to accommodate a word of the *Sunday School Times*, were those captioned "Spiritism before the Flood," "Sons of God Marrying the Daughters of Men," and "Abominations of the Canaanites."

The mysteries which these chapters seek to reveal were first called to my attention in Pember's *Earth's Earliest Ages*, which in turn leaned upon an earlier work by John Fleming, rural dean of Dublin, Ireland, entitled *The Fallen Angels and Heroes of Mythology*. To obtain this work, long out of print, was a difficult task, but its reading was a revelation indeed. However, since the publication of *Spiritism and the Fallen Angels*, an American scholar of high repute has furnished cor-

roborative evidence of its thesis. I refer to Professor George Lyman Kittredge, of Harvard University, in *Witchcraft in Old and New England* (Harvard University Press, 1929, 640 pp.). He says:

Whatever we may think of other elements in witchlore, there is at least one dogma about which there can be no disputing—the dogma of Incubus. That mortals may have husbands, wives or lovers from the other world, is an article of the popular creed that has come down from the remotest times to which we can trace history whether by record or by inference. The psychological and physiological basis for this notion has been amply set forth by scholars and men of science (pp. 115-123).

Kittredge gives numerous authorities in the text of his book and in the notes appended.

III.

The apostle Paul writing to Timothy says, "Now the Spirit saith expressly, that in the latter times some shall depart (fall away) from the faith, giving heed to seducing spirits, and doctrines of devils" (I Tim. 4:1).

These times are here now and Paul's prophecy is being fulfilled, of which the proof is abundant and far-reaching, but recently it happened that in the course of about one week there strangely came into my hands four communications which illustrate the fact. These came from different correspondents in various parts of the country, and their contents are too voluminous for present space, but a point to be stressed concerning them, is that all the correspondents considered themselves Christians, at least none of them was opposed to Christianity. One testified that he was "saved" last summer, another was much

interested in foreign missions and sought advice about the application of funds for that work. A third spoke reverently about the heavenly Father and desired to meet a heart "open for God's love," and the fourth considered communication with spirits commendable in God's sight. This last was a woman who, with her husband, is a church member and much interested in Bible study, but nevertheless, attends a spiritist meeting every Sunday evening at the close of her own church service. She and her husband consider Spiritism a practical exhibition of the prophecy which Paul commends in I Corinthians 14, and they regard their affiliation with it as "a crowning spiritual experience."

All this tallies with Paul's words "some shall depart (fall away) from the faith." That is, they would not be what the world calls infidels, much less atheists. They would not be the world's people in the stricter sense of that term, but professors of Christ after a sort, church members, active workers in the Lord's vineyard seemingly, who through the influence of unclean or evil spirits would have deflected from the truth. The word "depart" which the apostle uses, is closely related to "the falling away" (apostasy) mentioned by him in II Thessalonians 2, both passages doubtless referring to the same event. It is out of this apostasy that the man of sin, the lawless one, will be developed.

It is such facts as these, emphasizing the need of Bible knowledge on this awful subject, knowledge ministered in the wisdom of the Holy Spirit, which gives occasion for this article and the unusual method of advertising this book. It is hoped that the readers of the MONTHLY will do what they can to spread the warning and the testimony.

Light—Constructive and Destructive

By W. H. Seymour, M.D., Charles City, Iowa

LET there be light," are the first-recorded words of Jehovah at creation and they are full of majesty and mystery.

It seems foolish to ask, What is light? Yet scientists after decades of search do not as yet know the exact nature of light. Various theories have been advanced—corpuscular, electro magnetic and wave, the latter being the usually accepted one, but still an unproved theory.

The question propounded by Job remains unanswered through all the centuries since: "Canst thou by searching find out God?" Yet the inspired writer states emphatically: "God is light"; and to give further emphasis he adds, "and in him is no darkness at all."

The physicists have discovered a few light rays beyond those the human eye can discern. Beyond those disclosed by the visible spectrum there are others—even below the "infra red" and above the "ultra

violet." Some forms of light are incapable of affecting the retina of the eye, but in other respects are similar to true light. Authorities on the subject confess that relatively little is known about light, and one of the greatest of them recently said, "The fundamental mechanics of light, heredity, thinking, of destruction, and of creation are being left for the millennium."

Effects of Light

But if the nature of light is still a theory, the manifestations and effects of light are known to a considerable extent, just as those of electricity—also a mystery as to its nature—and these manifestations are for the most part known to the ignorant as well as the wise. The growth of vegetation on a sunny day in spring is phenomenal. The tons of moisture raised during the sunshine from bodies of water descend later to quench the thirst of a parched land. Man finds it necessary to

be exposed to the sun's rays considerably in order to maintain good health, and the victim of tuberculosis finds in them the most important factor in checking the progress of this disease.

But light, both invisible as well as visible, has two properties concerning which all are interested—constructive and destructive. The one has healing and life as a result; the other leaves injury and even death in its train. For example, the man-made discovery of the X-ray has not proved an unmixed blessing. A German research worker recently published the fact that while no apparent harm results to the first generation, many of the second generation of those receiving X-ray treatment are born with physical malformations of various kinds—surely a dire as well as far-reaching result.

Murder in the Eye

There are many interesting analogies in

the realm of the spiritual, but spiritual things are spiritually discerned. "The light of the body is the eye." It was through the "eye gate" sin entered into the world: "When the woman saw." It has recently been discovered that the human eye in some persons has the power to emanate powerful rays of a destructive nature. In a certain laboratory an individual's eyes were focused intently at short range on some yeast germs with the result of killing them in a few minutes. "There is murder in mine eye," is therefore something more than poetic license.

The spores of anthrax germs resist even boiling heat, but are killed after a couple of hours exposure to ordinary sunlight. It has been found that exposure, for a few seconds only, to the light of a severe "short circuit" resulted later in atrophy of the optic nerve and complete blindness. If physical light can affect one organ of the human body to such an extent, it may be easier to comprehend the significant words, "Then shall that wicked be revealed whom the Lord . . . shall destroy with the brightness of his coming."

A Window of the Soul

It is more pleasant, however, to dwell upon the constructive side of this wonderful and mysterious force in nature. The eyes are "windows of the soul" and "speak all languages." If possibilities of sin and destruction lurk in the "evil eye" of a human being it is equally certain that this same vital organ has benign and healing properties. Some eyes give us the impression of being "homes of silent prayer." Some of us have seen the eyes of a dying saint suddenly light up and become fixed apparently on some person or scene quite near at hand—invisible to others in the room.

Light is the most necessary and the greatest constructive force in the universe. Is this a reason for the first recorded fiat of Jehovah—"Let there be light"? Were this planet to be deprived of the rays of the sun, every form of life would perish in a few hours. Were it not for the bactericidal powers of these rays, all human life would soon succumb to the numberless minute organisms causing disease. The lowest forms of life which multiply rapidly in the humid, sunless atmosphere have many generations in a year, while man requires many years for a single generation. Even now some entomologists are pessimistic about the outcome of the costly and unsuccessful

war between man and the lowest forms of life.

The Eyes of the Lord

How significant and comforting to the child of God to know from His Word that "the eyes of the Lord run to and fro throughout the whole earth, to show himself strong on the behalf of them whose heart is perfect toward him," and that "the eyes of the Lord are upon the righteous."

Because "God is light" it follows we

with unbelievers," and, "Come out from among them and be ye separate." We have ample security promised for obeying this command—even in these days which try men's souls. Why can we not accept at par the assurance, "For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly."

"No Night There"

If we are children of the light, "all of us with unveiled faces, reflecting like bright mirrors the glory of the Lord, are being transformed into the same likeness from one degree of radiant holiness to another, even as derived from the Lord the Spirit." But the most stupendous thought of all for our finite minds to grasp concerning this subject is in the closing words of Revelation: "There shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light." Those who are His, "know that, when he shall appear, we shall be like him; for we shall see him as he is."

WHAT ARE FINGER PRINTS?

The pattern of the ridges of the skin on the fingers, hands, and feet is peculiar to the individual and is permanent. It is a characteristic with which the child is born, but which he does not inherit—thus giving us about as good an illustration as we know of the difference between things congenital and things inherited. Furthermore, the pattern remains in spite of everything that can be done to remove it short of deep scar-

ring. The bricklayer does not wear it off when he works at his job; the criminal cannot polish it off with an emery wheel, and the ridges on the fingers of the gloved dandy are not influenced by the protection his hands have had. So far as we know, the pattern of the ridges persists from the cradle to the grave.—Dr. W. A. Evans.

HARMONIOUS POWER

Where there is real agreement; where the Spirit of God brings two believers into perfect harmony as concerning that which they may ask of God; where the Spirit lays the same burden on two hearts—in all such prayer there is absolutely irresistible power.—R. A. Torrey.

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"Light—the Beginning of All Things," Electrical Building, A Century of Progress Exposition

must "walk in the light." Light is absolutely necessary for life in the physical domain and then to sustain it. In the spiritual sphere the analogy is clear. Our Lord left us His own words, "I am the light of the world." Because "in him was life," therefore the life was "the light of men." This light must be the source of all our life, and the source of whatever light we may be able to give others.

God's Word is full of contrasts. That between light and its opposite, darkness, should be carefully studied by every student of the Scriptures. We are wrestling "against the rulers of the darkness of this world." We can now better understand Paul's query, "What communion hath light with darkness?" If we comprehend the meaning of this we will heed his admonitions, "Be ye not unequally yoked together

A Native Greek Appraises

the Concordant Version

Shiber's House
Talbach, Jerusalem

Editors of the MONTHLY:

A short while ago, an acquaintance showed me an article in *The Unsearchable Riches*, which gives in full an article published by you exposing the *Concordant Version*. I have seen that version and compared a few parts of it with the original Greek. The Greek New Testament I tested it by is the one edited from ancient authorities, by Samuel Prideaux Tregelles, LL.D. Those who have perused Dr. Tregelles' work (the edition which contains in full the readings of the ancient authorities, and the Latin version of Jerome) will agree that in many respects it has not its equal. It is a pity that comparatively few Christians have it in possession.

Before proceeding further, it might be well to state briefly, my nationality and where I come from.

I am a Greek, born in Cyprus. The Greek language is, of course, my mother language. I was brought up in the Greek Orthodox Church, which resembles very much the Roman Catholic Church. Never did I hear a word concerning the gospel, either in the church or the school, although I attended the latter for eight years. A year or so after my course was ended, I commenced another course in an English school, and there God's unmerited grace found me and saved my soul. At about the age of sixteen or seventeen I was converted under the godly influence of my dear Christian teacher.

Now I return to

I.

The Concordant Version

The first time I heard of it was through a Christian friend who met the editor of it in the town, and subsequently, paid him a visit at the hotel where he was staying. Later, while in a shop, I caught sight of a circular with the title: "Back to God's Inspired Original."

On the last page of this circular, the editor of the *Concordant Version* gives in English the translation of Luke 8:34-55, of which I transcribe the first six verses:

Now the graziers, perceiving what has occurred, fled and report it in the city and in the fields. Now they came out to perceive what has occurred, and they came to Jesus and they found the man, from whom the demons came out, garmented and sane, sitting at the feet of Jesus, and they were afraid. Yet those also who are perceiving how the demoniac was saved report to them. And the entire multitude of the country about the Gergesenes asks Him to be coming away from them, seeing that they were possessed with a great fear. Now He, stepping into the ship, returns. Now the man from whom the demons had come out besought Him to be with Him, yet Jesus dismisses him, saying, "Be returning to your home and relate how much God does for you." And he came away to the whole city proclaiming how much Jesus does for him.

This passage is a sample of the style the *Concordant Version* uses throughout. Those who know something of the beauty of Greek will be surprised to read such extracts, which grossly misrepresent the original.

A Most Objectionable Feature

One of the most objectionable features in the version is the arbitrary manner in which it renders the Greek aorist indicatives by an English indefinite tense. But the Greek aorist indicative is not merely an indefinite tense, it is the preterit indefinite. All lexicons, both English and Greek, agree on this point, as the following quotations show:

New World Dictionary, based on the original Webster—"aorist, n., one of the tenses of a Greek verb, denoting past indefinite time."

Royal English Dictionary—"aorist, n. (Greek *ἀόριστος* indefinite: 'a' not; and 'horos' a limit), a name for the past tense."

Blackie's Standard Dictionary—"aorist, n., an indefinite past tense in the Greek verb."

"Ὁ ἀόριστος χρόνος preterite indefinite, the aorist." This last quotation is taken from Professor Alexander's (*Ἀλεξάνδρου*) Greek-English Lexicon.

In the extract I have given there are eighteen verbs in the aorist. While the *Concordant Version* gives eleven rightly, the remaining seven are wrongly rendered, and are made to appear present tenses more than anything else. Had this been done with consistency, perhaps it would not have been so conspicuous. I mean, if in every place the Greek aorist were translated into the same English tense, we would in that case give credit to the *Concordant Version* for its consistency, however much we might object to it for misrendering the Greek aorist. But evidently it is too wise to do that, because it well knows that if that were done, numberless verses would then be deprived of their meaning and rendered unintelligible.

"Concordant" a Misnomer

A version can scarcely be called a *concordant* version which in five verses gives the Greek aorist eleven times by the English past and seven times by a sort of an English indefinite! The two verbs translated "fled" and "report" by the version are both in the same tense in the original, *ἔφυγον καὶ ἀπήγγειλαν*. The former is the aorist of the verb *φύγω*, to flee; the latter is also the aorist of the verb *ἀπαγγέλλω*, to tell. Why then does the version translate them into two different tenses in English? *Ἀπήγγειλαν* is as much an aorist as *ἔφυγον*. But whatever tense "report" may represent, it certainly cannot be the Greek aorist or simple past tense.

Now look at verses 38 and 39, which the version translates as follows: "Now He, stepping into the ship, returns." (The last word should have been "returned,"

ἐπιστρέψε: it is the aorist of the verb *ἐπιστρέφω*.) "Now the man from whom the demons had come out besought Him to be with Him, yet Jesus dismisses him (it ought to be "dismissed him, *ἀπέλυσεν αὐτόν*), saying, 'Be returning to your home and relate how much God does for you.'" "Does for you." Here the meaning of our Lord's words is obscured, because the version alters the tense. The Greek word *ἐποίησεν* is the aorist (or the simple past tense of the verb *ποιῶ*, to do, and should have been translated "did" ("did for him")—not "does" as the version renders it. I can understand the Lord Jesus saying to the healed demoniac, "Return to thine own house, and relate (*διηγοῦ*) how great things God hath done for you," because the healing was an accomplished thing; but I cannot understand our Lord telling him to go and narrate what God *does* for him when it was all *done*. And seeing that it was all done, the man "went his way and published throughout the whole city how great things Jesus had done unto him." It is nonsense to say that the demoniac, after having been healed, went, and published how great things Jesus *does* for him, inasmuch as Jesus completely healed him before He sent him home.

II.

Let us now pass to the third chapter of John's Gospel, from which I copy the first sixteen verses as given by the version.

Now there was a man from among the Pharisees, Nicodemus his name, a chief of the Jews. This one came to Him by night and said to Him: "Rabbi, we are aware that Thou art a teacher come from God, for no one can be doing these signs which Thou art doing, except God should be with him."

Jesus answered and said to him, "Verily, verily, I am saying to you, except any one should be begotten anew, he cannot perceive the kingdom of God." Nicodemus is saying to Him, "How can a man, being a veteran, be begotten? He cannot be entering into the womb of his mother a second time and be begotten!" Jesus answered, "Verily, verily, I am saying to you, except any one should be begotten of water and spirit, he cannot be entering into the kingdom of God. That which is begotten by the flesh is flesh, and that which is begotten by the spirit is spirit. You should not be marveling that I said unto you, 'You must be begotten anew.' The blast is blowing where it wills, and you are hearing the sound of it, but you are not aware whence it is coming and whither it is going. Thus is every one begotten by the water and the spirit."

Nicodemus answered and said to Him, "How can these things occur?" Jesus answered and said to him, "Are you a teacher of Israel and know not these things? Verily, verily, I am saying to you that we are speaking of that which we have perceived, and are testifying to that which we have

seen, and you are not getting our testimony. If I tell you of the terrestrial and you are not believing, how shall you be believing if I should be telling you of the celestial?

"And no one has ascended into heaven except He who descended out of heaven, the Son of mankind, who is in heaven. And, according as Moses exalts the serpent in the wilderness, thus must the Son of mankind be exalted, that every one who is believing on Him should not be perishing but have eonian life. For thus God loves the world, so that He gives His only begotten Son, that every one who is believing into Him should not be perishing, but have eonian life."

Here I have to say, that the above is the most vulgar, pedantic and undignified translation I ever saw.

The word which the version translates "anew" in the third and seventh verses is the Greek word *ἀνωθεν*, which means "from above." (The Greek word for "anew" is *ἐννέον*—not *ἀνωθεν*.) Although the Authorized Version translates *ἀνωθεν* by "again," the marginal reading "from above" is the correct one.

At the end of the eighth verse the version adds three words not found in any Greek manuscript or version, ancient or modern. "Thus is every one begotten by (the water and) the spirit." The words placed in brackets are not in the original. "Add thou not unto his words, lest he reprove thee, and thou be found a liar" (Prov. 30:6).

The verb *ᾤω* in verse 3 which the version renders "perceive," is a form of the aorist of *βλέπω*, and it means "to see." We have a different word for "perceive"—*ἀντιλαμβάνομαι* (*antilambanomai*).

A Ridiculous Rendering

The most ridiculous thing is when the version translates the simple Greek word *γέρον* (an "old" man) "a veteran" (see verse 4). The Greek word for "veteran" is *πειραμένος* or *ἐμπειρος*—one of long experience.

In the fifth verse the version reads: "Except any one should be begotten of water and spirit, he cannot be entering into the kingdom of God." Because in the Greek the article is omitted before *πνεύματος*, therefore the version does not insert it. No one who really knows Greek can doubt that *πνεύμα* here refers to the Holy Spirit. The article in the Greek is not infrequently omitted before words which the context shows to be definite; and where, perhaps, the idiom of the English language demands its insertion. "Thus many are accustomed," observes the late Benjamin Wills Newton (fellow of Exeter College, Oxford), "because of the omission of the article, to translate *νόμος*, 'law,' or 'a law,' in passages where it certainly means 'the law.'" Many have asserted that *Πνεῦμα Ἅγιον*, or *Πνεῦμα Θεοῦ*, without the article are not to be understood as indicating the Spirit personally. Some also have said that *πᾶσα γραφή* should be translated "every writing," and not "the whole scripture," or "all scripture"; and in Ephesians 3:15, they wish to understand *πᾶσα πατρία*, as meaning "every family," instead of what it really does mean, "the whole family."

If certain rules on the omission of the Greek article before definite words (to

which lack of space does not allow me to refer) had been known and observed by the editors of the *Concordant Version*, they would never dream of translating *μονογενοῦς παρὰ Πατρός* in John 1:14 "an only begotten from the Father"! This is astounding! But more astounding still, is to find the revisers giving a far worse rendering in their margin: "an only-begotten from a father"! "Such a rendering as this," observes Mr. Newton, "is so extravagant that it is not likely to be very harmful. Nevertheless, it should be noted as showing the consequences of abandoning right rules respecting the use of the article."

Incompetence Pointed Out

But to return to the third chapter of John's Gospel, in verse 13 the words *ὁ υἱὸς τοῦ ἀνθρώπου* are translated by the version "the Son of mankind." Fancy calling our Lord "the Son of mankind"! "Ἀνθρώπος" is "man"—not "mankind." The Greek word for "mankind" is *ἀνθρωπότης*—*anthrōpōtēs*.

Persons not able to translate correctly simple Greek words like *ἀνωθεν* (from above), *βλέπω* (to see), *γέρον* (an old man), *ἀνθρώπος* (man), are unfit to undertake the translation of the whole New Testament. In spite of their simplicity, these words (to which others could be easily added) are wrongly rendered by the version.

The word which the version translates "exalts" in the fourteenth verse is the Greek *ὑψωσε*—(lifted up or raised up). Again, the words "loves" and "gives" in the sixteenth verse ought to be translated "loved" and "gave" (*ἠγάπησεν* and *ἔδωκεν*) being both in the past tense.

The Meaning of "Eonian"

Now we come to a most serious matter. In verses 15, 16 and the last, the word *αἰώνιος* is translated "eonian" by the version. This, doubtless, is done deliberately. What does "eonian" mean in English? When we say in Greek "*ζῶν αἰώνιον*," we mean a "life without end," nothing less than that. In English, on the contrary, the words "eonian life" refer to a *limited* period of time.

What probably deceived some foreigners into thinking that *αἰώνιος ζῶη* is a limited *ζῶη* (life), is because *αἰώνιος* is derived from the word *αἰών*; and since *αἰών* sometimes indicates a limited period, they have jumped to the conclusion that *αἰώνιος* must also be limited. I say "sometimes," because *αἰών* both in the New Testament as well as in classical Greek, very often implies eternity. It is thus used in Hebrews 6:20 respecting the Lord Jesus: "Jesus made an high priest for ever"—*εἰς τὸν αἰῶνα* (7:17). "Thou art a priest for ever" (7:24). "He (Jesus) continueth ever"—*εἰς τὸν αἰῶνα* (7:28). "The word of the oath, which was since the law, maketh the Son, who is consecrated for evermore"—*εἰς τὸν αἰῶνα*. Also it is so used of the happiness of the righteous and of the doom of the wicked: of the righteous, see John 6:51, 58; II Corinthians 9:9; I John 2:17; of the wicked, see II Peter 2:17; Jude 13. These all prove the "eternity" of *αἰών*.

But we should not forget that a little knowledge often proves a dangerous thing, and that tracing words to their

etymology may result in serious errors (as in the present case) if one is not well conversant with a language. The words *ζῶη αἰώνιος* have never deceived a Greek: even the less educated among our people know what those words mean when they hear them used, without going to their etymology. Walking with an educated Greek priest one evening, I asked him, "What do the words *ζῶη αἰώνιος* mean?" "An endless life" was his prompt reply to my question.

Persons who argue that *αἰώνιος* life is a limited life because *αἰών* whence it is derived is sometimes spoken of a limited period, must not forget that *αἰωνιότης* is also derived from *αἰών*, and yet no one (whether foreigner or Greek) ever doubted that it indicates "time without end." In fact, *αἰωνιότης* is the only word we have in current use in Greek for eternity, and *αἰώνιος* for eternal.

English Equivalents

Some time ago, I looked up the word *αἰώνιος-la-on* in my Greek-English dictionary written by G. Alexander, a Greek professor of the English language, who gives the following English words for its equivalents: eternal, everlasting, sempiternal, immortal, perpetual, ceaseless, constant. I also looked up the two words "everlasting" and "eternal" in my English-Greek dictionary written by Mr. Kyriakides, a Greek barrister-at-law from Cyprus, and the only Greek word he gives is *αἰώνιος*. Let it be borne in mind that these two gentlemen are Greeks by birth, and that they must have possessed a great knowledge of both Greek and English to be able to compose dictionaries. Professor Alexander's dictionary is one of the best and fullest. It was published at Athens; Mr. Kyriakides, in Cyprus.

The reason for referring to those men is not because I had any doubt as to the meaning of *αἰώνιος*, but in order to supply more evidence, that at the mouth of two or three witnesses every word may be established.

Limited Knowledge

Let me say in closing, that it requires persons well acquainted with Greek and its idioms to undertake such a responsibility as the translation of the Word of God, which is the work of Greek scholars; but, judging by the results, the editor(s) of the *Concordant Version* were far from being Greek scholars. A very elementary knowledge of the original would have preserved them from translating *πρὸς τὸν Θεόν* in John 1:1, 2 "toward God." When words (like *πρὸς*) have several meanings, translators are expected to understand enough Greek to define the exact meaning of such words by their context. The fact that a translation like "the Word was toward God" is not very intelligible ought to have guarded the version from giving it. The same word (*πρὸς*) occurs in Luke 13:56, where the version translates it rightly: "And His sisters, are they not all *wish us*?"

Again, in Hebrew 1:10, the version translates the Greek words *κατ' ἀρχάς* "according to sovereignties." "And Thou, Lord, according to sovereignties dost found (it should be "didst")

(Continued on page 11)

The Ebb Tide in Foreign Missions

By Rev. George W. Ridout, Asbury College, Wilmore, Ky.

THERE has been a decided turn of the tide in foreign missions, and obviously not for the best. After traveling through mission fields in all parts of the world for the past four years, I shall try to set down with plainness some observations and convictions.

At the outset let me review the original idea of foreign missions. It begins with obedience to the command of Jesus Christ, "Go ye into all the world and preach the gospel to every creature." Again it finds its pattern and program in the Acts of the Apostles. Furthermore, it is subject to the supervision of the Holy Spirit.

No man ever put this latter forth more clearly than Dr. A. J. Gordon. In his work, *The Holy Spirit in Missions*, he shows how the Spirit operates:

In the selection of missionaries (Acts 13:2).

In thrusting forth into the field (Acts 13:4).

In empowering to speak (Acts 13:9).

In sustaining in persecution (Acts 13:52).

In setting the divine seal upon their ministry (Acts 15:8).

In restraining them (Acts 16:6, 7).

A good definition of the missionary is that given by Bishop Oldham: "One who experiences that abiding pressure and power of the Holy Spirit which transforms an educated man into a messenger of God."

How the Tide Has Turned

Now, wherein has the tide turned? What changes have ensued and what effect have they had upon the mission field in our times?

I. *There is a change in the definition and scope of missions.*

A study of the great missionary convention reports will reveal a striking change in the idea of missions. In the early days the evangelistic or soul-saving motive prevailed. The urge was that the heathen must be saved from sin. But when the Laymen's Missionary movement started there was a good deal of thinking done in financial terms. One was heard to say: "I believe we can evangelize the whole world at an average cost of two dollars for each person to be reached." The Jerusalem Conference said with regard to missions: "In searching for motives we repudiate trade, government, religious imperialism, the fastening of ecclesiastical forms. Our true and compelling motive lies in the very nature of the God to whom we have given our heart. Since He is love, His nature is to share Christ in the fulness of the eternal self-giving of the Father. We have an overmastering impulse to share Him with others." These may be fine words, but they lack the passionate urge and appeal of old-time missionaries.

One missionary society sent out a questionnaire, and on the point of motives for missionary work only 25 per cent of the young missionaries experienced a "direct

call from God." Touching the "command of Christ," not 3 per cent of the candidates gave that as their reason. Humanitarianism and world brotherhood registered over 40 per cent, sharing the good news and benefits of Christianity about 50 per cent. A striking comment made in the report was, "The old motive which was prominent in an earlier day has entirely disappeared from the list of candidate motives."

What is responsible for this change in the idea and definite scope of missions?

II. *Modern missions have laid the emphasis upon education and philanthropy, not upon salvation.*

A Roman Catholic bishop in China said to one of the American Board men: "We Catholics have a greater responsibility in China today than ever before because you Protestants have neglected your emphasis upon the saving power of Jesus Christ, and are so engaged in works of education, social service, and medical relief, that too few give full time to the preaching of the gospel."

The bishop touched a vital spot. The reports of some of the big missionary societies read like those of educational and philanthropic enterprises. The educational program has swallowed up the evangelistic.

Schools, colleges, hospitals, social activities, all have their place, but it is unfortunate when they occupy the center of things around which everything else must revolve. Too often they so absorb the finances that little or nothing is left for evangelistic work and workers.

III. *There has been a wide invasion of Modernism into the mission fields.*

A few years ago there was much agitation in China over the growth of Modernism, and perhaps no country has suffered more. The China Inland Mission withdrew from membership in the China Christian Council of Churches because of its modernistic leadership and tendencies. During the agitation one veteran Presbyterian missionary, a Princeton man who was steadfastly orthodox himself, reckoned that of the 7,000 missionaries in China, only 50 per cent were orthodox.

As the older type of missionaries retire from the field, invariably they are followed by a younger type who are modernistically trained. The writer knows a field which has been fairly well preserved for orthodoxy because its leaders have been old and tried and sound in doctrine. But all the new missionaries coming to that field as the older men retire come through channels thoroughly modernistic and committed to the educational and humanitarian program more than to the evangelical and evangelistic.

Such is the pressure brought by the forces of Modernism upon those responsible for the sending out of new missionaries, that invariably the choice is given to candidates from modernistic schools, while those applying from Bible schools and orthodox colleges are either turned down

absolutely or chosen on condition that they take a course in some university or theological school where they seek to break down Christian faith. The writer met on a mission field a missionary and wife who have a great reputation for their zeal, devotion, and spiritual leadership. They happen to be graduates of one of America's greatest Bible schools, and are splendidly equipped. But now they go on their furlough with misgivings for fear that the powers that be may not return any to the field who believe the second coming of Christ! Alas that it should be so!

A NATIVE GREEK APPRAISES THE CONCORDANT VERSION

(Continued from page 10)

found—*ἐπεληύσας*) the earth." What does that mean? I could not help smiling when I found the version translating *κατ'ἀρχάς*, "according to sovereignties." These words when coupled together as in this passage can never mean anything but "in the beginning." As regards these words, there is no difficulty about the context: anywhere and everywhere they occur they can only be translated "in the beginning." For one who truly knows Greek, there is no more difficulty in translating *κατ'ἀρχάς* here than in translating *ἐν ἀρχῇ* in John 1:1, 2.

Blunders like the above prove that the knowledge which the editor(s) of the *Concordant Version* possessed of the Greek idioms was very limited.

THEOPHANES L. BARPAS

WOODWARD AVENUE

The glare of headlights
On two tapering ribbons of silver
Keep constantly moving
To a ceaseless hum
From accelerated motors.
Human cargoes, pulsating with life,
Never pause for a moment
In the twenty-four hours of the day,
The seven days of the week,
And the twelve months of the year.
They come and go incessantly.
From where? To where?
No one seems to know.
Do they ever reach their goal?
Where is their destination?
Are they folk without a home?
Pleasure bound or on business?
Young or old?
The enigma continues.
Are they human, or robot puppets
Playing follow the leader?
Do their nervous systems ever wear out
With the brakes they grind
And the horns they shriek?
Is there ever an end,
Or do they defy the law of perpetual motion?
On—on—on—
To somewhere, nowhere,
But endlessly
On.
—Royal Oaker, in the *Detroit Free Press*.

The Poets' Page

Surrender

By Anne Catherine White, Portland, Ore.

Just to believe His Word?
My unbelieving heart throbs back amazement:
There must be something I can do for God!

Just to accept His Gift?
My proud reluctant soul stands unconsenting:
Surely in some way else the load will lift!

Just to be lost in Him?
My bustling life resents such passive action:
I should be up and doing much 'gainst sin!

Just to dwell in His will?
My trembling spirit halts upon the threshold:
What will there be for me to thus fulfill?

It is too much for me!
My heart, my soul, my life, my timid spirit
Before these staggering mysteries must flee!

And flee . . . to Thee, my God!
For what can solve these problems that would stay me
Except the wisdom of Thy Spirit free?

Where Shall Wisdom Be Found?

By Helen Miller Lehman, Santa Rosa, Calif.

O God, help me to know the uselessness of *things*—
Material *things* that burden and annoy!
I pray that I be not deceived! Possession brings
No lasting satisfaction, and no joy.
Things perish as a flower that's plucked, and quickly droops
Within a fevered hand. I rather ask
That You endow me with a heart that gladly stoops
In sweet humility to any task
That You appoint, and counts it as the rarest prize
To hear Your voiced commands. Help me to know
That those You love the best are those whom You chastise;
And that through your kind discipline we grow
In closer fellowship. Help me acquire Your love,
And righteousness, peace, truth and self-control—
The spiritual fruits sent down from heaven!
Discarding all that's flesh. Oh, teach my soul
To sift out dross, evaluating *things* aright.
Now, God of Wisdom, pour on me Your light!

Compassion

By Seraph Llewellyn, Olean, N. Y.

How can I know but that the heart is sad,
A wound unhealed behind that grim, cold face;
With pain too deep for other hearts to know,
Too deep for friend or time to e'er erase—
I must be kind.

How can I know but that the heart is proud
That humbly begs for sustenance at my door.
What can I do to make him feel at ease
When he but begs a crust: "Nay, nothing more."
I'll just be kind.

How can I know but that so light a laugh
Is a mere screen that hides some black despair—
A broken faith, a disillusioned love,
And hope that's dead may be in hiding there—
Let me be kind.

How can I know but that the mind so bleak
And bare of lovely thoughts that I may dream,
Has been hedged in by narrow, harrowing tasks,
And starved of all life's beauty and it's sheen—
I shall be kind.

How can I know but that the soul yet strives
Within that frame of sin and bitterness,
And ever hopes that somewhere it may find
A saving hand of friendly tenderness.
God, make me kind!

A Further Word about

"A Subtle Missionary Coup"*

By Rev. William H. Hockman, D.D., Moody Bible Institute, Chicago

IN THE December, 1932, issue of the MOODY MONTHLY appeared an article entitled, "A Subtle Missionary Coup," occasioned by the Report of the Layman's Appraisal Commission, in which reference was made to modernistic influences on the China field. By and by came a letter of protest from Mr. A. R. Kepler, general secretary of the Church of Christ in China, who wished to repudiate and deny the statements and inferences in the article, in so far as they refer to the organization of which he is secretary. Mr. Kepler's denials were expressed under three heads:

1. There has been no influence of modernistic leaders in promoting the organization known as the Church of Christ in China. He states that "the men who formulated the doctrinal basis of the United Church were all of them men who believed in the verbal inspiration of the Bible and the so-called fundamentals of the Christian faith."

2. There is not, and has not been, any vital connection or relationship between the National Christian Council and the Church of Christ.

3. Neither is there any connection between the personnel of the small organization known as Life Fellowship and the Church of Christ. (Life Fellowship publishes *Truth and Life*, a recent issue of which contained an editorial which sought to strip the Lord Jesus Christ of His deity, reducing Him to the common level of all mankind.)

On reading Mr. Kepler's letter, to make sure we were not dreaming, a brief list of questions was sent off to a number of leaders in China, all of whom have been in close touch with affairs in missionary circles for the past quarter of a century. The replies have assured us that we have not lost our bearings. To publish all the facts and their implications would require many pages, and would probably serve little purpose, but it may be profitable to discuss certain points in the case, inasmuch as they will prove of general interest as illustrating the working of things on many of the larger mission fields.

The National Christian Council

The National Christian Council has been in existence some eleven years, and was promoted in about the same manner and attempts to serve about the same functions, as the Federal Council of Churches in America. When the thousand delegates assembled to consider the working out of an organized agency for thus co-ordinating Christian activities, the air was tense with suspicion and doubt, arising from the antagonism of the two groups representing conservatism and modernism. The program of the convention, even to the privilege of



Rev. William H. Hockman, D.D.

speaking from the platform, was kept in the hands of a previously organized business committee—a little group that kept somewhat under cover, but emerged at crucial moments to assert a directing hand. The theological personnel of that committee may easily be guessed.

After several days of skirmishing, there emerged a plan to form a National Christian Council, to be composed of one hundred members ostensibly to represent fairly the various Christian groups of the land. But the plan submitted by the business committee provided for seventy-five members to be selected by the various missions and organizations, while the remaining twenty-five were to be co-opted by the seventy-five already elected. When the seventy-five were called together to select the other twenty-five, a modernistic expert suddenly appeared on the platform (though not one of the seventy-five elected members) and worked a bit of confusing magic by which the powers of the group were delegated to a small committee. By some chance two conservatives were placed on that committee, of which the present writer was one. Then followed a process of careful hand-picking that would give the modernists a working majority in the council. From that moment the complexion and policies of the council were virtually assured.

National Christian Church

One of the first major undertakings of the executive of the council was the promotion of a National Christian Church.

The creating of a favorable sentiment, and the working out of the organization, was done by the same small group who had promoted the National Christian Council. And while there may not appear to be any legally constituted organic relation between the two organizations, it is sufficient to point out that the same group of leaders dominate and administer both, and that the chairman and official head of both organi-

zations is the same man. A large photograph of a Christian workers conference held by the United Church last November shows the faces of a goodly number of National Christian Council members, including the official staff.

To assert that the Church of Christ in China (United Church) is entirely modernistic would be incorrect and unjust, for there are many conservative people included in the various groups and organizations that participate in the Union. But to deny that modernistic leadership has exercised a controlling part in the promotion of the Union, or that liberal views of all shades are tolerated in the membership, would be to deny the main facts in the history of Christian activity in China for the past quarter of a century, and would be on a par with denying the existence of modernistic leadership and views in the leading denominations here in the homeland.

Nothing could be clearer than the breach between the two groups on the China field, i.e., conservative and liberals—the conservatives organizing themselves into the League of Evangelical Churches as distinct from the United Church, on account of the vague and inclusive doctrines and practices of the latter. The reason why tens of thousands of the Lord's children cannot conscientiously enter into the fellowship of the United Church is explained by a report of a special committee (in Chinese) to the Presbyterian body in northeast China. Among other things the report states that "the articles of faith adopted by the United Church virtually deny the Trinity, the deity of Jesus Christ, the substitutionary atonement and the veracity and authority of the Holy Scriptures." Much of the denial is negative, that is, refusing assent to definite statements regarding the person and work of our Lord, and the integrity of His written Word.

The intimate relation existing between the National Christian Council and the Church of Christ (the United Church) may be easily understood when it is mentioned that the chairman of the National Christian Council is also moderator of the United Church. The identical group of people constitute the working machinery of both organizations.

The Same John Jones

To deny the existence of any relationship between the Life Fellowship and the National Christian Council, or the United Church, is somewhat like denying that there is any relationship between Mr. John Jones as the president of a steel corporation, and the same Mr. John Jones as president of a golf club, or as the head of his own domestic establishment.

Missionaries seeking financial support from the home churches in America might well aver ignorance of either the Fellowship or its publication, for the contents of

*We regret that this article and the preceding one by Mr. Ridout were unavoidably crowded out of our missionary issue last month.—Editor.

Truth and Life are as rankly and boldly heretical as anything we know of that masquerades as Christian.

The Fellowship is centered in the Yenching University at Peking, though its membership extends beyond that institution. On the list of members may be noted the president of the University, the chancellor, the head of the theological department, and six members of the Northern Presbyterian Board, to which Mr. Kepler belongs. We are informed that the Presbyterian Board

has been contributing some twenty-five thousand dollars a year toward the maintenance of the University, and also that their recent annual gathering was held under its roof. The Fellowship also numbers among its members the moderator of the United Church, the head of the Y. M. C. A., and various others officially connected with both the United Church and the National Christian Council. A brother of the moderator is a member of the editorial staff of that ultra-modernistic paper mentioned above,

and the contributor of the article to which reference was made in our former issue.

These brief paragraphs may suffice to show that the allusions in our previous article were in full knowledge of the facts. The events of the past years have startled hosts of missionary supporters who little suspected the strides which modernistic leadership has taken to capture the machinery of foreign missions, just as a like assault is being vigorously and craftily pushed here in the homeland.

"A Wee Laddie from Scotland"

Editorial

TWENTY-SIX years ago there came into the Moody Bible Institute a "wee laddie from Scotland," as he called himself, "a year and a half old Christian." He was not much to look at as some of us recall, and his mental preparation for the class work before him was no more encouraging. But long before had we been taught of God as was Samuel, not to look on the outward appearance, "for the Lord seeth not as man seeth" (1 Sam. 16:7). The laddie was accepted as a student and the Lord blessed him, and blessed us in ministering to him. Both intellectually and spiritually, he "grew as the lily, and cast forth his roots as Lebanon" (Hos. 14:5).

Then the thing happened that has often happened before his day and since in the case of Moody Institute students, and which the Institute is pleased to have happen in a case like his. His ambition was stirred for a better secular education than he possessed, and he prepared himself to enter and did enter and ultimately graduated from McMasters University. The spiritual peril often accompanying a course of university training is greatly minimized in the experience of a truly regenerated man who has the grounding in the Word and knowledge of God obtainable in the atmosphere and fellowship of a Bible institute. This Scotch boy, John S. Hall is his name, escaped contamination by the grace of God, and on leaving the university went away to West Africa under the auspices of the Sudan Interior Mission.

He tells his own story from this on, as detailed in a personal letter.

"In one month more I shall have been sixteen years a missionary in Africa. Innumerable blessings have followed me since. Not the least has been the glorious privilege of ministering the gospel of God's grace to a cannibal tribe and of translating into their previously uneducated language the entire New Testament of our Lord and Saviour Jesus Christ. The British and Foreign Bible Society undertook the publication of a first edition of the precious volume, and the eager natives, taught at our stations to read and write their mother tongue,

are eagerly buying their copies.

We cannot view unmoved the remarkable interest in and power of the Word of God in this tribe of the far African interior, or review untouched the mercies of God to our own life in enabling us and putting us into this ministry.

We have started a Bible school for the advanced Christian readers, in which are enrolled seventy men and boys and forty women and girls.

May we have the Institute's regular prayers for ourselves, the work and the people—the Tangale tribe of Nigeria?

We feel moved to supplement the foregoing with the contents of a circular letter sent to us by the same hand. All our readers will peruse it with interest, but it will bring tears of joy and gratitude to the eyes of many a donor of the Moody Bible Institute whose gifts, large or small, made possible the training of such a "wee laddie" for so glorious an enterprise among cannibals as he describes.

% Sudan Interior Mission,
Kaltungo, via Gombe, via Jos
Nigeria, West Africa

Since 1917, the year of our entry into the Tangale country, we have been charged with the twofold responsibility of learning the difficult unwritten language and employing it as the oral and literary instrument to give out to the tribe the Word of God.

In 1920 the Gospel of Luke was tentatively translated into Tangale. Pro-

gressively other ten books of the Old and New Testaments were translated, and, by the generous help of the British and Foreign Bible Society, made available in the work.

By the spring of 1930 the whole New Testament was translated and in practical use in manuscript form.

On July 23, 1932, arrived the first consignment of the printed New Testament. "It is the Lord's doing," cry the rapturous recipients of this book of 523 pages in their very own speech, the book of the New Testament of their Lord and Saviour Jesus Christ.

At home on occasion playful allusion may be made to selling one's shirt. Here in dead earnest and actual fact one sells his shirt to obtain the precious volume. Others break stones, or make long journeys on the white man's errands or to barter their produce to secure the price of the book.

It seems they are no longer Tangales, but Bereans! Tree-shades and roadsides are everywhere now being hallowed by the seated individual or group examining the Word of God. And, not the least potent of tokens, the circle served just now by the Bible School yields unbrokenly its large and eager quota of those who come for systematic searching of the Scriptures.

Best not to call them Bereans either; rather are they, in fact or in approximation, true Tangales, the happy warriors God would have them be, and this through the action of divine grace and of the powerful Word received.

Yours faithfully,

JOHN S. HALL

You have no idea how much the MOODY BIBLE INSTITUTE MONTHLY is helping me to "grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ." Daily there are so many things which come up in my young Christian life on which I need some light, and the answer to many of my questions have been found in your magazine. The Word of God is truly marvelous and my hunger for the things of God is hourly appeased by the reading and study of His precious Word.—P. S., New York, N. Y.

Moody Bible Institute Monthly

Peter Using the Keys

Los Angeles, Calif.

Editors, MOODY MONTHLY:

I have just finished reading the able article, "Peter Not a Pope," by Professor A. T. Robertson, in your June issue, and I am highly edified by many thoughts so tellingly brought forth.

Now one of the blessed things of God is that He intrusts His Word as the *summum bonum*, to the common people who are commended for sitting in judgment upon the apostles themselves whether their teachings were according to "the scriptures" (Acts 17:11). That little word "so" in that verse is the great balance wheel of revelation for acceptance of any doctrine.

It is in this spirit of the "more noble" Berean reader that I ask the privilege of a reply to Professor Robertson. There is one thought that is brought forth by him over and over, to wit:

"Peter possessed no prerogatives in the matter of winning souls to Christ not possessed by the other apostles and disciples. . . . He apparently made no unusual claims about himself. . . . But these lists were made in later times after Peter had won at the great Pentecost the leadership by his noble sermon and his activity in succeeding events. . . . Peter carried his point with the church in Jerusalem because of his incontestable proof of God's work in Caesarea, not by reason of any special ecclesiastical prerogative proposed by him [therefore] this entire incident is irrefutable proof that there was no suspicion in the church in Jerusalem that Peter held any sort of absolute power over the church there, or anywhere else." Thus it is argued that "Peter's leadership had grown out of his work at the great Pentecost, but it was not of a regulative character at all."

The Key Overlooked

The splendid thing in the article is that Professor Robertson gives Scripture references to bolster every point. Yet, as we read it, there was an eager expectation that one most important reference might not be overlooked. But it was overlooked. The elimination of this particular reference is tragic, for it is "the key of knowledge" to the able article.

When our Lord Jesus was dealing with "His own," He told them a parable to the effect that God was soon to take the "vineyard" from the Jewish nation and give it to the Gentiles (Matt. 21:33-43). There is also the incident of the fig tree in that vineyard (Luke 13:6-9). Was that fig tree the Jewish nation? Was the certain man the Father, and the dresser thereof the Son?

At least, this is certain, Israel was finally broken off (Rom. 11:19), but not until the time specified by the Dresser of the vineyard. Therefore, we find that *not a single Gentile* was preached to for a prophetic seven years after Pentecost.

Following the persecution at Jerusalem, "they which were scattered abroad . . . traveled . . . preaching the word to none but unto the Jews only" (Acts 11:19). In

our human wisdom, we lay this to their natural antipathy to the heathen dogs—the Gentiles—but in the sovereignty of God we shall see that a divine testimony must also be fulfilled.

The Law of Two Witnesses

Our Lord Jesus Christ appealed to the law of two witnesses (John 8:17, 18). Hence we also can hold God to account for His two immutable witnesses to the heirs of promise (Heb. 6:17-18); to the two who were with Jesus at His transfiguration; to the two who testified "He is not here, but is risen"; and to the two who suddenly appeared to declare, "This same Jesus shall so come in like manner."

No wonder then that there were two witnesses that the fig tree was now ready to be cut down. First: a twofold witness to Peter himself, one from above, and one from without. The one from above was the testimony of the sheet (Acts 10:11-16), and the one from without was the testimony of the men (Acts 10:19, 22).

Then we find that this was all some seven years after Pentecost. The Word had been preached to none but the Jews only for seven prophetic years. Then comes the command to go to the despised Gentiles, and the Spirit testifies that it was He who sent the three Gentiles to Peter. Then, when Peter had gone to his fellow apostles about this matter, he not only has the testimony of the Spirit but also the corroboration of "these six brethren" (Acts 11:12)—a witness of seven authentic "epistles of Christ."

If these points are clear then let us go back to the quotations from Professor Robertson (the emphasis being mine), the while we see that it was the Spirit that singled out Peter as the first one to bring the gospel message to the Gentiles (Acts 10:5).

And Why Should This Be So?

Well, "God is not the author of confusion." Had not the Lord Jesus Christ definitely given to Peter the "keys" (plural) unto life (Matt. 16:19)? Thus we find that Peter did "possess prerogatives in the matter of winning souls to Christ," and, instead of "Peter's leadership having grown out of his work at Pentecost," this was so stated by Peter himself at the greatest ecumenical council ever authorized by Jesus Christ. Before this mighty gathering (Acts 15:7), Peter arose and said to them,

"Men and brethren, ye know how that a good while ago, God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe."

First of all, in this ecumenical council we find Peter having the leadership. Why should not this have been so, for, as Professor Robertson observes, he is named first in the list of the apostles (Matt. 10:2), but he is also named first in the chosen three for the Transfiguration (Matt. 17:1, 2). Then, just before Pentecost, he is also named first among the disciples (Acts 1:13). Peter is named before John in many miracles, and in the

van of the other apostles as the spokesman (Acts 5:29), and so Paul testifies that it was Christ operating in Peter (Gal. 2:8).

That "key of knowledge" referred to is really Peter's own declaration in Acts 15:7. Note that he brought to their remembrance that "ye know." It was a patent fact to them. This was no new revelation. It was not "a thing to be grasped at," but, just as the Lord Jesus had declared to them that the Spirit would bring to their "remembrance" the things that He had spoken to them, just so was the Spirit now doing this through Peter. And why was this?

Well, "God made choice among us . . ." What a happy statement of the absolute deity of Jesus Christ. And so He had made "choice" of all these apostles; hence we can now see why Peter took the leadership: not to honor any natural impetuosity or false sense of superiority, but in honor of Christ, and the leadership of the Spirit.

Missing the Mark

Further, Peter himself agrees with Professor Robertson that he was "not a pope," but even Peter binds upon earth that which is forever bound in heaven. Thus our brother expositor has missed the mark in his "irrefutable proof" that "Peter's leadership had grown out of his work at the great Pentecost" and that "it was not of a regulative character at all."

Were that statement, and others as noted, true, then Matthew was inspired of a lying spirit (perish the thought) when he put the words of 16:19 in Jesus' mouth, and Peter was also led of that same spirit in making his claim. Moreover, James was also led by the same spirit in stating that such "works" were of God (v. 18), to which, of course, the Holy Ghost was accessory and inspirer (v. 28).

In conclusion, may we go just a little beyond a concluding statement of our brother Robertson, to wit: Peter "actually places Paul's epistles on a par with scripture."

There is lacking in this statement a word of most emphatic importance. We quote the passage, emphasizing our word:—

"Our beloved brother Paul also according to the wisdom given unto him hath written . . . his epistles (which some wrest) . . . as they do also the other scriptures" (II Pet. 3:15, 16).

The "also" states that it was one common inspiration to both Peter and Paul. This was nothing inherent in themselves. It was according to the wisdom which was given them from above.

Truly, this "wisdom" could be none other than Christ Himself (I Cor. 1:24), the One who said He would be in them. Since this is so, then we find that Paul's epistles are not only "on a par with scripture," but are more; they are Scripture themselves and are therefore "on a par with the other Scriptures."

Since this be so, and since what Peter has thus "bound upon earth" is forever

(Continued on page 29)

Bible Institutes—

The Strategic Providence of the Holy Spirit for Our Time

By Rev. John W. Bradbury, D.D., New York, N.Y.
Abridged from an Address at Founders' Week Conference, 1933

WHAT a manifestation of divine favor that we are permitted once again to assemble within this Auditorium rendered sacred by holy memories! The years of our pilgrimage have seen us scattered everywhere, "preaching the word," and now from the North, South, East and West we have come in memory and recommitment of the testimony of God's servant, Dwight L. Moody.

With our memories stocked with the record of God's gracious ministry in and through us, we reflect upon the souls saved, the institutions planted, the ministries carried out, and the number of God's children edified; and in humble gratitude we say we have therefore, whereof we may "glory through Jesus Christ in those things which pertain to God" (Rom. 15:17, 18).

The Record of Our Generation

The times in which we live are such that the Christian worker has abundant experience to substantiate his faith and sufficient accomplishment to confirm his testimony with unchallengeable evidence. Our particular generation furnishes history with a unique record. We have reached the highest peak of technical efficiency known to man. We have at the same time, a peculiar revelation of the failure of man. As man has ascended the scale of his material advancement he seems to have revealed a growing independence of God.

This attitude has been revealed particularly in the standardization of institutions of higher learning. So keen has been the effort to glorify the religion of the laboratory that a host of young people have been instructed that the faith which was "once for all delivered unto the saints" is full of unscientific dogma. A rigid system of intolerant Modernism has undertaken to deliver Christianity from the mystical and allegorical supernaturalism which they affirm have cluttered the growth of the mustard seed.

The devastated areas of Modernism cover the sanctity of home life and family succession. Families which for generations have known no other loyalties than the faith of the gospel are now disjointed and chaotic units. New truth which glories in having no fixed truth has trailed off the modern progeny into the marshes of a formless agnosticism. The artist who could paint an allegorical picture of our times would have to take into consideration the futility of man's endeavor to create a civilization of his own without Christ. But to be true it would be top-heavy. Lacking proper foundations he would show us



Rev. John W. Bradbury, D.D.

a building toppling over in confusion, creating intolerable distress for the sons of men.

Faith Begets Confidence

The man of faith, however, stands amidst the ruins of our civilization full of confidence. While other men have been busy with their artificial superstructure, he has been working on the laying of true foundations. "For other foundation can no man lay than that is laid, which is Jesus Christ." The ranks of the men of faith have been strengthened by a steady stream of recruits from this institution founded by D. L. Moody.

When men have standardized out of human service the generous and humble hearts of the poor, God has had His own way of bringing forth His Amos, or Hosea, or John the Baptist, or Simon Peter. For as men have grown in pride, He has blessed humility. As they have glorified themselves in material prowess, He has given His true servants spiritual power. So I venture to issue the challenge in this trying hour that men shall hear the voice which has spoken from heaven and humble themselves before the Son of God.

Surely we are either now in or are approaching the final stage of human history. The age of man is growing very old. If the development of man is to be likened to the ripening of fruit, then all that appears is that the fruit is over-ripe. Uniformity is emerging. We now have world-systems of education, politics, economics, pleasure and religion. But it is the last which concerns us now.

Satan's False Unity

This new thing seeks the spiritual unity

of mankind. If this spiritual unity was Christo-centric, we would welcome it. But its genius is the work of one who is the foe of Christ. For two generations or more he has been setting the stage. The Antichrist, having permeated all nations with his spirit, has been preparing them and holding them for the final hour when they will be gathered for the battle of the great day of God Almighty.

The invading force is world culture as distinct from Christian culture. Owing to its similarities, in some of its phases, to our Christian ethic and humanitarianism, it has a subtlety of deception which would confound even the very elect were it not for the Holy Spirit. Consequently we have seen many of our churches, institutions, enterprises, taken one by one.

But God is not asleep. It is a testimony to the omniscience of Jesus Christ that we find conditions today just as He said they should be in the imminent hour of His return. The enlightened student of modern events stands amazed at the manner and method by which the Holy Spirit anticipated the widespread apostasy which is now upon us.

The Leaven of the Sadducees

At the close of the nineteenth century, destructive higher criticism had begun its pernicious penetration of Christian institutions of higher learning. The readiness with which this attack on the Bible was received in these institutions illustrated that they had already become inoculated with the leaven of the Sadducees. Thus the people began to hear the supposed Christian theological professor attack the integrity and practicability of the Bible. Adam, Noah, Abraham, Moses were fictitious and allegorical. The Israelites were a mere tribe of polytheists, worshipping gods named El, Elyon, Jah, Jehovah, Adonai, etc. Biblical ritual became a bloodthirsty cannibalism and scriptural prophecy a cunning deception written years after the supposed event had taken place. An amazed Church began to hear its own preachers voice these peculiar findings. It listened to attacks upon the supernatural elements of the Word of God; heard that miracles were mere literary exaggeration. With astonishment it was taught that Jesus was not the conception of the Holy Ghost; that His nature was not divine; that His death on Calvary was a stupid thing largely due to His stubborn other-worldliness; that His resurrection was a phantasy, and that the principal values of Christianity lay in its ethical content. Young men fresh from the seminaries where they had been taught these findings began to vie with

one another in the originality and extremity of their heresies.

From that era of astonishment with its accompanying philosophy of academic freedom the Church moved on in added confusion. In the matrix of that day were bred suspicion, skepticism and cynicism. This triplet became the composite tradition of much education and higher learning. Humility, the bride of reason, was divorced. Reason then turned to polygamous infatuations and wedded itself to pride and unbelief. Until at last we observe theological professors denying the very existence of God in seminaries founded and endowed to the end of preparing men to preach the glorious gospel of Christ. Truly prophecy has achieved fulfillment.

The Holy Spirit Meets the Need

But with what astonishing efficiency has the Holy Spirit met the needs of this great apostasy and crisis! As in the days gone by He met the crises of the Church by calling and equipping servants for their appointed tasks, so in this climax He again called and separated unto the work wherein He had called them, men of His own choosing. As He called Athanasius, Peter Waldo, Calvin, Luther, Knox, Wesley, Carey, Edwards, Finney, so he called Dwight L. Moody. Born in a humble New England home, disciplined in semi-poverty, converted and indwelt by the power that made Peter an ambassador of heaven's courts, he was anointed to begin a movement for the spiritual preparation and education of a great number of God's servants.

The Moody Bible Institute was formally opened on September 26, 1889, with a week's Bible conference. The human founder could have had little concept as to the ultimate reaches of that new enterprise. If he could look upon this great gathering today, his soul would be filled with ineffable joy. Perhaps, too, he would be astonished at the far-reaching effect of his simple and humble efforts. Students have come to this Institute from all parts of the world. There is not a race but has sent representatives here. Perhaps there are only a small number of nations out of

all the families of mankind which have not been entered in its registry.

The Institute's Curriculum

The Holy Spirit knows that the need of mankind is a proper and clear knowledge of the Word of God. It was under His guidance that the curriculum was formed to include the fundamental proposition that the Bible is the inspired Word of God. What a profound and glorious basis that was, and has proved to be! The system of instruction of the Institute covers the great doctrines of the Bible, the books of the Bible, and the splendid concomitants which render the student efficient in the preaching and teaching of the Bible. And be it said to the praise of this curricula that I never found a graduate of the Moody Bible Institute who did not know how to teach the Bible and lead souls to the glorious Saviour of mankind. Yet it is a fact that graduates from the modernist theological seminaries display little interest in the Bible. It frequently happens that they are woefully ignorant of its contents. Steeped in socialism and problems of our materialistic order, their creed is social justice and panaceas not of Christ. They run from revivals with scorn on their lips to organize communistic cells wherever there is strife between capital and labor.

The answer of the Holy Spirit to this perversion of the enthusiasm and idealism of youth is the Moody Bible Institute and similar institutions. Truly her "children like olive plants about thy table" now cover the earth. As rapidly as seminaries and colleges have turned away from God and His Word, Bible institutes have arisen on the model of the Moody Bible Institute. This has been true not only in this land, but in other parts of the earth. Even in the midst of mission stations has this glorious idea infiltrated, and students in many nations and tribes are learning the Word of God after the pattern of the curriculum of the Moody Bible Institute.

God has His men and He will continue to raise them up. What D. L. Moody lacked in scholastic genius the Holy Spirit supplied in that giant of other days, Dr. R. A.

Torrey. And when God's hand was ready to point the way to even greater spheres of influence and usefulness by the strength of His Spirit, He raised up Dr. James M. Gray who, by God's grace, continues unto this day.

Reaching the Continents

In the years since graduates began to go out from this institution, more than eleven thousand trained ambassadors, bearing the portfolio of heaven, have gone out to the nations of the earth. Apostles, prophets, evangelists, pastors and teachers are in this group, with martyrs and missionaries.

The long arm of this trained force issuing from the Moody Bible Institute has reached to every continent on this globe. Thousands which dwelt in darkness and in the shadow of death have through their ministry seen a great light, and followed its gleam into the kingdom of God. In every denomination and in all lands this legion of Moody graduates form a reliable bodyguard of God's truth. With them stand uncountable thousands who by the strategy of the Holy Spirit have been trained in Bible institutes, or have been established in the eternal doctrines of our holy faith through their efforts. These are now the shock troops of the Lord of hosts, overcoming error by the comfort of His truth.

The Preacher Prophecies

As the Lord shall tarry this enterprise will go on. I can in vision see a host of eager youths turning their faces toward this institution. Amid the tightening hierarchies of our modern era, I give thanks to God that there abides a guarantee of the spiritual liberties of mankind. In such institutes as the Moody Bible Institute and others that sustain true loyalty to Jesus Christ, the sons of men may have confidence and sinners may find hope.

"God bless the school that D. L. Moody founded;
Firm may she stand, by foes of truth surrounded!
Riches of grace bestowed may she never squander,
Keeping true to God and man her record over yonder."

Memories of John McNeill

Editors, MOODY MONTHLY:

After reading your own article on John McNeill, I have been constrained to send the enclosed to you. With best wishes, I am, sincerely, A. S. Johnson

THE home-going of that great servant of God, John McNeill, stirs the heart memories of many of his friends whom he numbered by the thousands; as they came in contact with him or sat under the spell of his great ministry.

As a child, the writer remembers hearing about Dr. McNeill's ministry in connection with D. L. Moody, but in later years that memory developed into a warm, personal friendship which ripened and fruited until his home-going.

My first personal contact with him was when he was pastor of the South Highland Presbyterian Church in Birmingham, Ala., a church I had served, where I met him

at a dinner given for both of us on a return trip, and I felt that I knew him intimately from then on.

When the General Assembly met in the First Presbyterian Church of Charlotte, N. C., in 1920, John McNeill was the guest of the Assembly and delivered several evangelistic addresses. He was the house-guest of the writer, who was pastor of the church at the time. The fragrant of Dr. McNeill's personality and the beauty of his character is still a memory in the household. His conduct of family worship was so reverent, so fresh and so natural that the whole household was lifted up to the very gates of heaven.

At the Keswick Conference

In the summer of 1929 I was in England. On making inquiry I found that Dr. McNeill was at the Keswick Conference that week, so my steps turned in that direction. He insisted on my staying at the beautiful old English manor house where he was domiciled, about a mile from Keswick. The days that passed were some of the most beautiful of my life. We sat and talked about the power of the gospel, the hope of the coming of the Lord, the trials and triumphs of his American ministry, and as we took the back way and walked through the fields the writer drew from him much inspiration, and realized that the

essential greatness of this man was to be found in the plainness and beauty of his spiritual life.

He insisted on introducing me to the conference, having me open one of the sessions with prayer. My last memory of him was seeing him as he stood on an elevated stand in a market place in Keswick. He handed me his hat as he went up, and then for an hour hundreds of people stood enthralled as he preached redemption and

power through the shed blood of Christ.

The Poem He Loved

This great Scotchman has gone to his reward, but on both sides of the Atlantic thousands will bless the ministry of this man who was so true to the gospel of the grace of God. I think of him now in the words of the poem that he loved:

"I've His gude word o' promise that some gladsome day, the King

To 'His ain royal palace His banished hame will bring;
Wi' een an' wi' hearts running owre, we shall see
The King in His beauty, in our ain countree.
My sins hae been mony, an' my sorrows hae been sair,
But there they'll never vex me, nor be remembered mair;
His bluid has made me white,—His hand shall dry mine e'e,
When He brings me hame at last, to mine ain countree."

Gabriel Vas, the Happy Gardener

By Willard Price, New York, N. Y.

SOUTH Chicago. Tin cans. Cinders. Grimy factories. Pool halls. Pawn shops. Dust and smoke. We go down a street full of holes, steering around broken glass. Railroad tracks on the right. Shabby gray huts on the left. A depressing scene!

But then we come to an oasis in the desert. A brilliant spot of color. A rainbow of a front yard full of nodding flowers! The little house behind it, yes, that is the number we are looking for.

Our knock is answered by the first man with a clean face we have discovered in this part of the city. He is a quiet, intelligent, gentle person who does not seem to belong on this gunman type of street.

So he has made the street, or at least part of it, belong to him. The house of Gabriel Vas, the Bible man, although as poor as the others, is subtly different, because it is a Christian home. It breathes comfort and peace. Its plain furnishings, its books, magazines, its open Bible, are redolent with the personality of those who live here.

The Back Yard an Index

But the true index to the character of a householder is his back yard. If his spirit is cinders and dust, so will his back yard be. If his soul is full of flowers and springtime, some of the beauty of it will escape into his back yard.

Knowing this, we really should not gasp with astonishment, as we do, when Gabriel Vas throws open the back door and leads us into a veritable paradise of flowers. More than two hundred varieties luxuriate in this garden where six years ago there was not a blade of grass. The splendor of the color symphony is matched only by the fragrance of the blooms. We cannot decide whether we are charmed more by things seen or things smelled or things tasted, for the garden contains fruits, berries and vegetables in abundance. In the center of the garden is a rose-covered bower where Gabriel Vas, his wife, and son, come daily for family worship.

When we peer over the vine-covered fences we see that the contagion has spread. All up and down the street back yards are flowering from seeds and cuttings loaned by Mr. Vas. These gardens hardly compare with his, yet they show plainly the force of good example. But a Christian who has come to share with his Creator the will to create loveliness and beauty,



Courtesy American Bible Society

Any one and every one is a "prospect"

does not stop with the back yards of South Chicago hovels. He goes on to the dusty, hidden back yards of men's hearts.

How He Does It

I watch Gabriel Vas as he does it. With his bag full of Bibles, Testaments and Gospels which the American Bible Society has supplied to him, one of its official colporteurs, he goes out into the dust-swirling street. Yonder is a peripatetic grocery on wheels and a vender with a raucous voice who is proclaiming that he has fresh carrots, beans and cabbages for sale, cheap.

"But not so cheap as this," interrupts Gabriel Vas quietly, displaying an open Gospel of John. "Salvation is free."

How will a busy street-grocer brook such interference? I soon see. After a moment of surprise, he buries the silent Mr. Vas under a storm of abuse. But the Bible man comes up smiling. He replies calmly, persuasively. He is happy, because there is nothing he likes better than gardening, and he is going to plant seeds in this hard soil. The horses stand lazily, the scale swings empty, as the vender, now silent in his turn, listens to the earnest message and turns the pages of the Gospel that Mr. Vas has pressed into his hand. He is listening to a great story, the greatest story in the world. Somehow his carrots and cabbages do not seem very important now. Finally it is the Bible man who must excuse himself, on the plea that there are many other people he must visit. As he

passes on down the street, I see the vender standing motionless beside his load, forgetful of everything except the little book which he is reading.

Anyone and everyone is a "prospect" for the Bible man; the street cleaner, who stands below the curb with brush and can, and smokes his pipe meditatively as he listens; a mechanic poised on a stepladder, repairing the top of an automobile; two young men at the door of a pool hall; an unemployed father wheeling a baby carriage ceaselessly up and down the block, and glad enough to have a companion for half a dozen round trips; the proprietor of a Mexican restaurant whose white-scrawled windows proclaim the virtues of hot tamales and chili con carne; a housewife going home carrying a full shopping bag and trailing a drowsy child who is not too sleepy, however, to demand that his mother buy a Gospel because of the bright picture on the cover; a haberdasher; a policeman; a priest; and what seems to be a bundle of rags in a dark doorway but proves to be the not very human form of a down-and-out.

A Quiet Worker

Vas loves them all. He lifts them to a higher plane of thought and action and gives them a glimpse of a better life. He works quietly. He is no blustering salesman. He appears almost timid. But what seems to be timidity is really a Christlike gentleness. He has no fear. He will approach anyone, anywhere. His voice is low, yet the listener soon realizes that here is a man who speaks with authority.

He could accomplish much by the spoken word alone, but he uses it only to introduce the Book. He himself was converted by reading the Bible, therefore he has the utmost faith in its power. He wants to get a copy of it, or a portion of it, into the hands of everyone who needs help—and who does not? No one pays him a salary to do this work. He depends for his livelihood upon the commissions from the sale of Scriptures. And yet, time after time during the day, I see him give to those who cannot buy, thus not only sacrificing his commission, but cheerfully charging himself with the cost of the book he has given away. And I see him talk long and earnestly, in one case for more than an hour, to indigent persons to whom he has already given the Word, and who cannot possibly yield him a cent of profit.

The Joy of Gardening

No, it is the joy of gardening that keeps him at it. He likes to see the crusted soil breaking open, the seeds of truth germinating, the tender shoots of faith appearing, and at last the flowers and fruit of a Christ-filled life spreading fragrance and beauty in a drab world.

It is happy work, but not easy. There is daily persecution, scorn, scoffing, rebuke and rebuff. But he never dares indulge

his temper. He must bear all indignities with dignity. He must remember whose ambassador he is. At the end of the day he seeks the garden behind his home. He goes to work with shears, and hoe and hose. I express surprise that he is able to work thus after tramping the streets all day.

"It refreshes me," he says. "I store up strength here for the next day."

When the last scarlet light of the after-

glow is mirrored in the roses, I meet with the Vas family in the little bower for evening worship. And as Gabriel Vas prays that the labor of the day may prove fruitful, I recall the many similar prayers I have heard, the petitions of Bible men throughout this land and beyond the seas who have dedicated their lives to making the beauty of holiness bloom in the neglected back yards of the hearts of men.

God's gardeners.

The Most Thrilling Sport in the World

Contributed by a Member of the International Fishermen's Club

JIM stood on the sidewalk with an anxious and hopeful look in his eye as he gazed first up the street and then down toward the avenue. Suddenly a tall youthful figure appeared around the corner and came with determined stride toward the building in front of which Jim was standing. Upon first sight of him Jim waved with a gesture of glad recognition, but still stood in his place as if some other expected person was his chief object of concern. As the tall arrival stepped up he said to Jim,

"Howdy, old boy, glad to see you're on hand; waiting for someone?"

"Yes," replied Jim; "I talked with a fellow at a service station day before yesterday; he seemed interested, so I gave him a 'John,' and he promised to come down this evening."

"That's great," responded the first. "Believe I'll go down and help get the club rooms ready, but I'll be remembering you."

"Thanks," said Jim. "I told him I'd meet him here, so possibly won't be down for a little."

Jim had hardly been left alone on the sidewalk again, before an old Ford, topless and fenderless, rounded the corner. As it came in sight a toot-toot-toot announcing its arrival was heard, followed quickly by a "whoop" which went up from its six occupants who began climbing out before it had hardly reached the curb. After an exchange of greetings they too scampered down the stairs and disappeared into the basement club rooms.

A middle aged passer-by leisurely ambled along the sidewalk from the other direction. As he came near, Jim reached in his pocket and handed a neatly printed tract to the man with the word, "Here, sir, something important to read about. Good for this life and the life to come." The man pleasantly thanked him and passed on.

After a few minutes a bright new sport roadster drew up in front of the building. Jim recognized the driver, but the other occupant was new to him. As they stepped onto the sidewalk the driver brought his companion up to Jim and said,

"Jim, I want you to meet my cousin, Ned, who is just out from the East. He really knows the Lord, but he has never been to anything like this before, so we want to show him what a great sport 'fishing' really is."

"You bet!" said Jim, and then quickly, "Oh, excuse me, I see the fellow coming whom I invited down." He eagerly hurried over to meet the coming young man who approached with a more timid step. Jim greeted him warmly when they met. As they walked back toward the stairway a strange fellow in blue overalls stepped up, and holding out a little card said, "Pardon me, but is this where the Fishermen's Club meets?"

He was quickly assured and urged to come down with them.

"Well—but—I'm not dressed very well—" he began.

"Oh, bah!" urged Jim; "who cares about anything like that. Lots of the boys come just in their working clothes."

"Well, but how much is the supper?" the other began again.

"Oh, we never charge first-timers," said Jim as he took him by the arm and led the way down.

As they approached the door a large word "WELCOME" greeted them over the doorway, and the sound of music inside, mingled with happy voices, made the atmosphere even warmer. They found themselves in a large, low room. In one end was an open fire place with crackling log, over the mantle of which was the motto: "Follow Me, and I Will Make You Fishers of Men." In the other end of the room were the tables already being spread with the supper. On one side wall a large fishing net was stretched out, on which were pinned, in the shape of cut-out fish, the names of those having found Christ in the club. Across the room on the other wall were tacked pictures of missionary work sent back by those who had gone out from the club into full time "fishing" work abroad.

One of the officers called the boys over to a corner of the room where an earnest pre-prayer meeting was held. Then, with word from the kitchen, they gathered round the tables, and before the fellowship supper was begun a hearty verse of a song went up. All were made to feel at home, and as they ate they talked about their work, school, and problems which they were meeting in the Christian life.

As the meal was finished the song leader called them over to where the folding chairs were already arranged before a blackboard. After a rousing song service

the president called for the weekly reports. The membership chairman explained that no one is ever asked to join the club; that those interested in fellowshiping in this soul-winning endeavor could find out more by inquiring of him. Then the missionary chairman came forward and read a letter from one of the boys who had recently gone out to Africa. After finishing it he called on one of the fellows to lead in prayer for the missionaries. The evangelistic chairman reported the club's Saturday evening open-air street meeting. In spite of a pedal of the folding organ being broken, their effort was rewarded by an interested crowd to whom tracts were given out after the meeting. He then announced that a "light tackle" meeting would be held the next Sunday night in a suburban community church at the pastor's invitation. A number of the boys volunteered to go and give their testimonies, and Jim and another planned a duet for special music.

After another song the president asked all the first-timers to stand up. As each was introduced a hand-clap greeting welcomed him to the club. Then the president said they would "hit the carpet." He explained that the club had no dues or fees, but that as their supply of gospels of John was getting low, they would take up an offering for more in this unique way. The pianist played "Showers of Blessing" as the members threw coins to the front of the room where they were gathered up by the treasurer.

"Now we have eight or ten minutes for testimonies," said the leader, "and make them snappy. Tell us what the Lord has meant to you lately." The tall young man who came early to fix up the rooms rose and told how happy he was, for the Lord had answered prayer and he had gotten a job that week. Another got up and said that he was that evening celebrating his second birthday, for he had found Christ here in the Fishermen's Club two years before. A young fellow then rose and hesitatingly said that he guessed he was just one week old, for he came to the Lord only the week before, after the street meeting. He added that he was sure glad now that he knew he was saved. A couple of others told of their experiences in fishing for men.

"Just time for one more," put in the

president.

"I'll be that one," said Ned as he rose, and added, "My cousin had to do some urging to get me down here tonight. I was a stranger in town, and didn't know what this was all about, but it sure is wonderful. I'm coming down every week as long as I'm out here; and I tell you, when I go back home I want to win some of my buddies to the Lord. Pray for me. Then maybe we could start a fishermen's club back there."

After another song the teacher led them in a study of the fourth chapter of John. He pointed out some good lessons in soul winning, and then closed with an evangelistic appeal. Jim bowed his head and began silently praying for the fellow he brought.

As the invitation was given, at first there was no response, but finally Jim's friend suddenly rose and took his stand for the Lord Jesus Christ. How happy the boys were that night! As they started for the door Jim looked back and saw one of the boys, Testament in hand, dealing in a corner with the fellow in blue overalls. As they passed out Jim remarked to his companion, "God's Word sure does the work, doesn't it?"

"Yes," replied the other. "I'm so glad you gave me that Gospel of John at the filling station the other day."

Would you like to have the young men of your community doing this glorious service for the Lord Jesus Christ who first

said: "Follow me and I will make you fishers of men"? We have one object—the training of men and boys to do just that—fish for men—obeying our Lord's command. Clubs may meet in homes, churches or elsewhere. No fees, no dues, no drives. We need partners in this "fishing" business. Men and women both may be prayer partners with us, furthering the work of the International Fishermen's Club. Full information gladly sent. Address: V. V. Morgan, 132 Pacific Avenue, Long Beach, Calif. The International Fishermen's Club recommends the Correspondence Courses of the Moody Bible Institute to men who desire to teach clubs but have not had the opportunity to study the Word systematically.

Uncle Sam in the Liquor Business

By William Leon Brown, Chicago, Ill.

Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken.—Habakkuk 2:15

BEFORE the national election, all kinds of assurances were given us by both political parties that the saloon would not return, and it rather seemed as if this pledge might be kept, though not in the manner that some were led to think.

It did not occur to us that the groceries,

chain stores, restaurants and various other lines of business would immediately begin the sale of beer. But the slogan of the wets is now being carried out, and they are indeed "drinking themselves rich."

In what a trying attitude multitudes of conscientious people are now placed! They fully realize the great sin of giving or sell-

ing intoxicating liquor; but, as clerks in these stores, they must either sell beer or lose their positions.

Surely, "the devil is come down unto you (us), having great wrath, because he knoweth that he hath but a short time" (Rev. 12:12).

Nature's Method of Scattering Her Seeds

Ninth Article of Nature Series*

By Professor John Harvey Furbay, Ph.D., Upland, Ind.

MOST of our plants produce flowers the real purpose of which is to produce seeds. Nature must then provide a way of planting these seeds.

It is not enough for these seeds just to fall to the ground beneath the mother plant, because this would put too many seeds in one place, and they would choke one another till only a few, or none would live. Then, also, there would not be enough food if the mother plant still was growing there. And if all the seeds were dropped in one spot, they would be more likely to all be killed at one time by bad weather or by some animal. So nature has developed one of the best plans possible for scattering these seeds long distances from the mother plant.

Wind is by far the most useful of these agents. It carries seeds for many miles. However, it cannot carry all kinds of seeds. It can carry only those which nature has made very light, or with little wings. The seeds of maple trees have two wings spread

*Condensed from NATURE CHATS: A YEAR OUT-OF-DOORS, to be published 1933. Orders may be sent to the author.



out to sail in the wind; and the many seeds of the dandelion have little plumes like parachutes for being blown about. This is one reason why dandelions are found growing almost everywhere.

Other seeds which have been built to be

carried by the wind are those of the thistles, cat's-tails, milkweeds, and elm trees. Many heavier seeds are blown short distances from the mother plant, but are not carried far.

Special devices for being carried by the wind are shown by the tumbleweeds. I have seen great bundles of them being carried across miles of country, often piling up quite high when they reach fences. A good example of tumbleweeds is the well-known Russian thistle. It grows in the shape of a large ball, and when the seeds are ripe, the main stem breaks off at the ground. The whole plant starts rolling before the wind, and as it is carried mile after mile, bumping along on the ground, it scatters its seeds. This is one reason why it is one of the worst weeds in some parts of the country. A similar example is the "tickle grass," a common garden weed, which blows from garden to garden in a similar way.

Animals form nature's second great group of agents for scattering seeds. In order to be carried by animals, seeds must
(Continued on page 26)

Moody Bible Institute Monthly

Missionary Department

William H. Hockman

IS GANDHI A CHRISTIAN?

Some rather influential religious leaders, who ought to know better, have given out the impression that he is. And many ill-informed folk have taken for granted that it is so. But such an assumption must be due to either ignorance of Mr. Gandhi, or else some strangely vague idea as to what is meant by the word Christian.

The word Christian is used very loosely by not a few. To some it has such a wide significance as to include anyone who belongs to the civilization of the modern West whose culture has been more or less affected and shaped by Christian enlightenment. To others a Christian is anyone who endorses the social ethics commonly associated with the name of Jesus, and who manifests some degree of concern for the welfare of others. Still others think of anyone being a Christian who is not definitely antagonistic, like an avowed atheist, or a devotee of some other religious system, like a Mohammedan, a Buddhist or a Hindu.

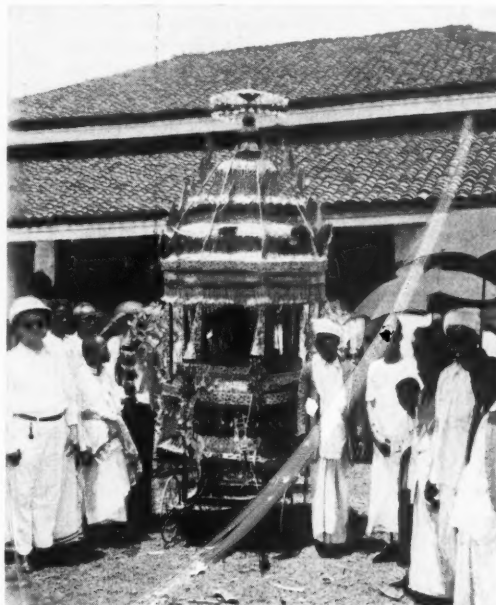
A Christian is a Christ's man, a disciple of the Christ, one who recognizes the incarnate Son of God as both Redeemer and Lord.

His Own Declarations

Mr. Gandhi has taken no little pains to assure the world that he is not a Christian. While professing admiration for much of the social teaching of Jesus, he emphatically affirms that he is still a Hindu of the Hindus. He says: "In my religion there is room for Krishna, for Buddha, for Christ, and for Mohammed." "I cannot set Christ on a solitary throne, for I believe that God has been incarnate again and again." "To me, salvation is possible only through the Hindu religion." (By salvation is meant ultimate escape from the weary round of countless reincarnations, by attaining sufficient merit to entitle one to be absorbed into universal impersonal unperturbable consciousness.)

In reply to questions recently put to him by Dr. E. Stanley Jones, Mr. Gandhi said, "Temples are to the Hindu what churches are to the Christians. That in Hinduism we have images of stone or metal inside the temples makes to me no difference. It is my conviction that temples are an integral part of Hinduism." (Readers will keep in mind what Hindu temples really are horrible moral cesspools and so described by countless writers who have first hand knowledge.) Touching another aspect of Hinduism, the tyrannical caste system, Mr. Gandhi said, "Untouchability (the inhuman subjection of the outcastes) as

practiced in Hinduism is a sin against God and man. But untouchability of a healthy kind is undoubtedly to be found in the Shastras (sacred literature) and it is universal in all religions. The castes are a social institution. There is nothing sinful about them. I am a firm believer in the



Hinduism on Parade

Hinduism has many religious practices that are too repulsive to present in pictures. But this photo shows one of the popular sacred cars, pulled in a grand religious procession by an ardent devotee, by means of cords attached to hooks inserted in the flesh of his bare back. The car carried offerings to his favorite god. He was greatly venerated by the thronging multitude of orthodox Hindus. By means of such affliction poor deluded souls hope to secure some considerable degree of merit toward the working out of their eventual deliverance from the misery of existence.

castes; they are the gift of Hinduism to mankind."

GANDHI'S SON MARRIES WOMAN OF HIGHER CASTE

A telegram published by the *New York Times*, dated June 16, conveys the following information:

Mahatma Gandhi's son, Devidas, was married today to Miss Luxmi Raja Gopal Achariar, daughter of the former president of the All-India Congress, in the face of a storm of opposition from orthodox Hindus, who protested that Devidas was breaking all precedent by marrying a woman of higher caste.

Luxmi, whose father is a veteran political supporter of Gandhi, is devoting herself to the campaign against untouchability. She is a Brahman, while Devidas is non-Brahman. An outstanding part of the ceremony was the "purification" of Devidas. He worshiped before a fierce fire while reciting prayers, and a priest afterward declared him entitled to worship and act

generally as a Brahman. In this way the difficulty of caste was overcome.

The priest described the marriage as revolutionary, saying it would go down in history as one of the most important steps in the move to break down caste barriers. Mahatma Gandhi, reclining in a bed, was present at the ceremony and afterwards bestowed his blessing on the couple.

A NOTE OF JOY FROM NIGERIA

Recently we have been out on trek among the villages. We had as our helper an evangelist, kindly loaned us by the C. M. S., a man who was once a Moslem priest, but for the past twenty years has been witnessing a good confession before his own people, the Hausa. The grace of God has worked such wonders in him that his life as well as his clear-cut preaching of the gospel convinces his hearers of the power of the gospel of Christ to save and to keep. We were fairly well known in each village visited, having gone to them on previous occasions, though in some cases as much as two years had elapsed since they had heard the message. Two of the village chiefs said they had been waiting and expecting our return for many months, and accordingly received us most joyfully. In every place we had receptive hearers as we gathered the people in groups two and three times a day. We were encouraged to see the desire on the part of many to ask intelligent questions. Some made a profession of faith, and others gave indication that they were not far from the kingdom. Among these were a petty chief and a leading Moslem priest. These both, in their respective villages, urged the people to come and hear what they termed "the words of truth."

In one village while visiting the compounds, we came across three very old women, sisters, all living in one small hut. We inquired their ages and after considerable investigation came to the conclusion that the oldest was about one hundred and the youngest not less than eighty. Although they were feeble and sight was almost gone, we were happy to know that the mental faculties were still alert. Three times they heard the story of salvation and the wonderful invitation, "Come unto me all ye that labor and are heavy laden, and I will give you rest." What a privilege to have met these weary old creatures and to have made plain to them the way of eternal life before the last flutter of this earthly pilgrimage had ceased!—Mr. and Mrs. D. V. Osborne.

AN AFRICAN TWIN

Many years ago in a certain thatched hut of the Kombe, Cameroun, twin babies were born. The town was immediately in a tumult of fear. But the Christian parents turned deaf ears to the frenzied protests of their people and declared that both babies were to be allowed to live. And the twins survived, in spite of the dread

prophecies of the witch doctors. One of them, Samba Makanj, stands today as a challenge to the powers of darkness and superstitions among the coast tribes.

After graduating from the mission school she became its matron. Married, widowed, and remarried, she went through troublous years of persecution and of illness. Throughout the lonely years when the mission had withdrawn from her community she served and loved her people as a real shepherdess of the flock.

Now she runs a small lodging house in a land where strangers are stranded. In her native house are extra beds, bedding, table cloths and crockery. If guests are hungry she kills a chicken for them. If they are bored Samba presents them with a Bible and other religious literature. She always defends most valiantly her faith, and her staunchness is renowned.—*The Drum Call*.

FEEDING ON FERN ROOTS

In the province of Kweichow, southwest China, we are witnessing a time of famine. The excessive rains last summer made the maize crops exceedingly poor. The people have seen the shortage coming nearer and nearer, and they are stolidly facing possible starvation, with no government aid or famine relief to lighten the load. What then can they do? Nothing, but go out and dig fern roots from the hillsides!

Fern roots? What can they do with them? Each morning the men folk set out with hoe and basket to dig the black bracken roots, which are much thicker than your thumb, and it is quite hard work.

Late in the afternoon they bring their find down to the brook, where the other members of the family come to help. After being washed in a pool, beaten to a pulp with heavy wooden mallets, they are placed in a bamboo basket on top of some slats over a water butt. Water is ladled over the mass, seeping through the basket and carrying a certain amount of glutinous substance down to the bottom of the butt. This is then scraped out and taken home for food purposes. The work involved is great, and after a long day's work probably not sufficient is obtained for a day's food for the family.

Pitiable Hunger

The stuff thus produced is sometimes mixed with a little grain (if the family is fortunate enough to have any), or it may be mixed with cooked beans. In most cases it is just eaten by itself, though practically tasteless and most unappetizing. There are many people who have had nothing to eat but this bracken root stuff for several months, and practically everyone is eating it at present.

One family here in our village, when my husband called to give a little help, said they could manage to eat this fern root themselves, but the very little children in the family can not take it, and are always crying with hunger. If you could only see the stuff you would understand why small children can not eat it. It looks something like black India rubber, with a similar springy consistency.

On a bright glorious Sunday recently I remarked to one of the women standing outside the chapel that it was a beautiful day. "Yes," she replied, "it is very nice, but we are hungry!"—Mrs. J. Yorkston.

RAPID CHANGES IN ARABIA

The "holy province" of Hejaz is reported to be dying. The great Mecca pilgrimage, which in former years drew more than a hundred thousand pilgrims from all parts of the Moslem world, has dropped to less than 40,000. The stream of pilgrim's wealth, which constituted the principal national asset, has dried up to a mere trickle. Arabia has been forced by the decay of the pilgrimage and world depression into a current of modern life to escape bankruptcy. For instance, a state bank has been formed at Jeddah (the seaport of Mecca) with a capital of £1,000,000 by the ex-Khedive Abbas Hilmi. Also a concession has been granted for the building of a railway from Jeddah to Mecca (hitherto forbidden territory), which will create work and bring in a large amount of ready cash to the government; and among other measures contemplated, plans for exploiting the country's mineral resources, including possibly the ancient gold mines of Ophir and Havilah.

Recent news from Arabia indicates a decline of Wahabi fanaticism, due to a necessary compromise with Western civilization and scientific organization. Desert life is being brought under control by wireless, the motor car and a developing aviation. Europeans who might possibly help the country are meeting with a warm welcome. Arabia and Transjordan are drawing close together. Following messages

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A STARTLING DISCLOSURE

OF THE TRUTH CONCERNING

SPIRITISM and the FALLEN ANGELS

by the Editor-in-Chief of the MOODY MONTHLY

(See article on page 6)

[Bound in cloth, 148 pages, thoroughly indexed, originally published at \$1.50. NOW OFFERED FOR A LIMITED TIME AT ONLY 50 CENTS.]

The BIBLE INSTITUTE COLPORTAGE ASSN., 843M No. Wells St. CHICAGO, ILLINOIS

Starving Christians in Russia Appeal to American Brethren For Help

An exiled preacher writes: "We are in desperate condition. Our four children are sick from starvation. There is not even a crumb of bread. Please send us a few dollars so that we can buy bread."—A. F.

Another says: "Christians are dying from starvation. Immediate help is necessary. We cannot avoid appealing to you. Please send relief quickly, lest it be too late."—S. N.

Dear Christian readers: Russia Inland Relief Mission receives scores of such letters in which they even report cases of cannibalism among unbelievers. On behalf of this desperate situation, we are presenting this pathetic cry to your prayerful consideration in helping us to save the starving brethren in Russia. R. I. R. M. is under the Management of the Executive Committee, John Johnson, General Director.

RUSSIA INLAND RELIEF MISSION,
690 Eighth Ave., Room 401-M, New York, N. Y.

PROPHECY

It is universally conceded that "OUR HOPE," edited by the Veteran Bible Teacher Dr. Arno C. Gaebelein, is the sanest, the most scriptural and spiritual exponent of Sacred Prophecy. *Current Events in the Light of the Bible* is read by thousands the world over. The magazine gives warnings as to delusive movements. Volume 40 begins with July. READ THIS OFFER!

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OUR HOPE OFFICE

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of mutual recognition, a treaty of friendship was recently negotiated between Ibn Saud and the Emir Abdullah. The benevolent attitude of the latter to missionaries raises hopes that wise and tactful workers may visit Arabia through Transjordan more freely in the future. Let Arabia, the "Cradle of Islam," in this time of change be much in our prayers.—*World Dominion*.

REAL HEROISM

Are the days of missionary romance and heroic exploit past? Perhaps so, in the thinking of some. But romance and heroism will remain as long as there are vast unreached masses and yearning hearts willing to go after them. Nothing more thrilling comes to our knowledge than the reports of pioneer evangelism—the evangelism of the hardy explorer—being carried forward in the island world adjoining the great continent of Asia, islands like Sumatra, Borneo, and the Philippines. In the southern part of the Philippine group, on the island of Mindanao, Mr. Henry DeVries and a little company of colleagues are carrying on in the face of difficulties and obstacles that would seem to spell the impossible, yet theirs is the joy that comes only to those who share in the triumphs of our risen Lord. Mr. DeVries writes:

"On my last trip I again had a blessed time. Physically it was pretty tough, for I brought back blistered feet, a sprained knee, and serious carbuncle infection. The carbuncles have had me 'down' for some days. Another crop seems to be coming, and I am still quite sick, but hope I may be able to leave next Monday on another trip to a part of the province never visited before. There are three or four villages of wild Monobos, who until recently were still wild in the forest. Recently several of my native colleagues visited that part of the province, on their own initiative, and returned today bubbling over with encouraging reports.

Joyful Compensation

"The hardships of my last trip were all overshadowed many times by the blessings received. We visited five barrios, hiking about fifty miles of the toughest trail imaginable, mud knee deep, wading in the river for miles at a stretch, and crossing four ridges from seven hundred to two thousand feet high. Sleeping on a hard rail floor with just one blanket, putting on muddy wet clothes in the morning, and wet shoes on sore blistered feet, and cooking one's rice before daylight so as to be up and going early, is just a little different from traveling along the concrete highways of America. We had plenty of leeches too. These creep right through one's socks and result in a very unsightly bloody mess when shoes and socks are removed at the end of the day. But the blessings of the trip made one more than forget the rough spots. Among the people visited I noticed a very decided change, especially in the head chief who had previously been very gruff and sullen but now appeared subdued and gentle, and listened so eagerly to the gospel story, as did all his people. Six young people, babes in Christ, want to study the Bible and prepare as evangelists so they can spend all

their time teaching and preaching the Word among their own people."

This little group of missionaries is known as the Philippine-Borneo Mission. Two candidates have recently been accepted and are ready to go forward as soon as full financial provision is forthcoming. Mr. David J. Anderson is a graduate of the Missionary Course of the Moody Bible Institute, and Miss Margerie Keur is a fully qualified and experienced nurse. Both will make most valuable additions to the staff in that extremely needy field, where doors are at present wide open.

WALK 140 MILES TO SCHOOL IN AFRICA

Five tribes are represented in the Boys' Agricultural Mission School at Katoke,

British East Africa. There are fifty boarders and a village school with forty-five boys. Twenty-five boys came on foot from Bugufi, a distance of about 140 miles. Some set out with just a thin cloth and no blanket, and with only sufficient food to last two or three days. The journey takes about eight days or more. The natives in these parts are not hospitable and will not ordinarily provide for and lodge a stranger for a night. The boys simply trusted in God to help them, and all arrived safely. One was a boy of about eight. A Christian boy in the school, seeing that this little fellow had only one small rag to wear, gave him his only singlet. This Christian boy who is an orphan, remembered when he himself wandered hopelessly about, sometimes insufficiently clad and often hungry.—*C. M. S. Outlook*.

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Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the readers of the MONTHLY which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

THE WAY OF THE OSTRICH

The way of the ostrich is a parable. As described in Job, the ostrich is a freak of nature. She is a very careless mother, "for she leaveth her eggs on the earth, and warmeth them in the dust, and forgetteth that the foot may crush them, or that the wild beast may trample them." Her actions would seem to indicate an utter lack of natural affection, for "she is hardened against her young ones, as if they were not hers."

Strange as it may seem, something of this same ostrich nurture is not uncommon among mammals of the human species, even among the children of God. It is nowhere more apparent than in the matter of the religious nurture of the young. Parents, even Christian parents, often seem utterly indifferent to the spiritual culture of their children. They fall carelessly into the ways of the ostrich. Faithful in the discharge of every other obligation, they apparently have little or no thought of any religious responsibility. They leave their young to their fate in the dust and sand and grit of an unkindly world, forgetting that the wild beasts of sin and passion may trample their souls, and the rough heel of the world may utterly crush their spiritual instincts before the life which is Christ has had any possible chance of taking shape and form. They make no effort whatever to safeguard, to control or to direct the spiritual destinies of their children. They deal hardly with their young ones, as if they were not their own; they are deprived of wisdom.

Neglected Protestant Children

The whole Protestant system of education savors too much of ostrich nurture. We cannot blindly ignore the obvious fact that in the matter of caring for her children, the Protestant Church has measurably, and perhaps unavoidably, fallen into the way of the ostrich, while the Roman Catholic Church persistently follows the way of the eagle. With sublime indifference to what the non-Catholic world thinks or says, regardless of what it costs, Rome continues to shelter her children in inacces-

sible schools, safeguarding them against all possible danger of defection, and in the end sends them forth winged with profound respect for and unswerving loyalty to their mother Church. There are perhaps fifty million unchurched people in America. With comparatively few exceptions they are so-called "Protestants." They were born and reared in Protestant homes, and under Protestant influence. The vast majority were at some time or other in touch with Protestant churches, and Protestant church schools. As children and young people they once marched into the church, and then marched out to take their places with the unchurched masses. The weakness of the Protestant Church is in her failure to con-

WHAT'S WRONG HERE?



We teach a little by what we say, more by what we do, but most by what we are.

nect vitally with the rising generations. And what is even more alarming, the Church as a whole complacently accepts the situation with little or no apparent concern for the future.—*The United Presbyterian*.

OUR NEW OCTOPUS

In almost every city the unemployment problem is simply appalling. Yet, though people stand in bread lines, somehow they find money to buy cigarettes. Drive along any highway and you will pass scores of hitch-hikers, especially in the summer months. They have no money for transportation, but almost every one of them has money enough to purchase cigarettes.

Daily one sees boys going to and from school smoking cigarettes. Many of them are little boys, not out of the sixth grade. And in nearly every village now, girls, young girls, smoke openly and brazenly. A dentist friend of mine not long since stated to me that one-fourth of the young girls that came to his office for dental work

had unmistakable cigarette discoloration on their teeth.

Not only are the tobacco companies reaching out for the women smokers by the millions, but they are even reaching out for the small boys and girls. I have talked with many high-school students, and they have told me that almost all of the boys smoke, and perhaps the majority of the girls smoke, at least secretly.

The situation has become alarming in America. Newspapers say nothing against the evil because almost every one of them carries large daily advertisements for leading tobacco companies. One can scarcely find a cafe anywhere, especially in the larger cities, in which women do not smoke after their meals. Not long since I happened to be in a large city, and the majority of smokers were women under forty years of age.

Two Billion for Cigarettes

People talk about hard times. That is about all we hear on all sides. School budgets have been reduced pitifully. Yet what a shame on America that the traffic in cigarettes has become so large that the amount paid annually for tobacco is larger than the total outlay for our grade schools, high schools and universities. We, the people of the great and supposedly intelligent United States, spend more money each year for smokes than we do for the education of all our children and all our youth. Over two billion dollars are spent annually for tobacco, mostly cigarettes. And no matter how poor the man, no matter how long he had been out of work, I have never found one that whimpered at the price of a cigarette. If this same

amount of money—two billion dollars—were placed in the hands of the churches in America, in a few years we would capture our nation and the world for Christ. Men have reduced their church pledges, but each year have increased their smoking bills. It was bad enough when the men smoked. But now that women and girls, and even tiny six-year-old boys, have taken to the habit, it is abominable. In 1931 few business concerns operated with a profit. Yet in 1931, and also in 1932, the various tobacco companies were able to show huge gains in business. The president of a certain tobacco company is said to draw a salary of one million dollars a year.

Unquestionably the tobacco habit is a giant octopus that is fastening itself on millions of our boys and girls.

The church people in cities should band themselves together, and speak their sentiments frankly and in an organized way to newspaper managers who run full-page tobacco advertisements.—R. R. Yelderman, in *The Lookout*.

Moody Bible Institute Monthly

CHILDREN AT THE MOVIES

What is the one big interest outside of the home that children of pre-high school age share as full partners with their elders? It is the motion picture. Figures presented and analyzed by Henry James Forman in the concluding chapter of *Our Movie-Made Children* leave no doubt on this point. The nation's movie theaters have been estimated to draw from eighty million to one hundred million spectators weekly. The audience under the age of twenty-one numbers very nearly thirty million, which is virtually equal to the entire school and college population. But most significant of all is that there are no less than eleven million weekly movie spectators of thirteen years and under. Children of that age do not read the newspapers which their elders do. They are in school, but their elders are not. They read books, but not as a rule the books which their elders read. Over the radio children and elders do not always listen to the same things. But the movies supply the same fare for the boys and girls of thirteen or less, for their parents and for their grandparents.—*New York Times*.

"THEY CALL US CIVILIZED"

The Travelers Insurance Company of Hartford, Conn., has issued a booklet entitled *They Call Us Civilized*. This booklet deals with a question that is interesting to all our people, whether they walk or ride. Automobile accidents are taking a greater toll of life from our American people than all the wars in which American people have been engaged. This to us is almost inconceivable, but facts are facts and cannot be disputed. The incompetence, the inexperience and the unreliability of automobile drivers is making unsafe every highway in our country. A man may be a careful and experienced driver and at the same time be exposed to the most serious danger. Highway signs such as the following explain this: "Drive carefully for you may meet a fool." We desire to quote two paragraphs from the booklet of which we have made mention. They are illuminating in proving that some things are more hazardous than war. Read and be convinced:

During all the wars in which this country has engaged as a nation—the Revolutionary, the War of 1812, the Mexican War, the Civil War, the Spanish-American, and the World War—Americans killed in action or who died of wounds numbered under 300,000.

During the last fifteen years—a period approximating the total duration of these six major wars—Americans killed in automobile accidents within the United States or who died of such injuries have numbered 325,000.—*Watchman-Examiner*.

"HELLO, JERUSALEM!"

It seems strange to read in the newspapers of the old land the inauguration of the telephone service between London and Jerusalem. This interesting event took place recently, and conversations were carried on between Sir Philip Cunliffe-Lister, Secretary for the Colonies, and Sir Arthur Wauchope, High Commissioner for Palestine. "Hello, Jerusalem. London calling" was the very prosaic and matter-of-fact

manner in which this striking event came to pass. Thus another link is forged in the chain that binds this ancient land and its peoples to the rest of the world. For centuries it has remained cut off from the new world in a position of peculiar isolation. It is only with the assumption of the mandate by Great Britain in 1918 that the Holy Land has emerged from the long isolation of millenniums and come again to the forefront of world affairs. Transportation, accommodation and communication have all been revolutionized within the past few years. The roads in Palestine are excellent, and first-class hotels minister to the comfort of the traveler. The Imperial Airways maintain a regular service with London, and the desert is spanned by airways. Cairo is only two hours journey from Jerusalem by air, and Bagdad some seven hours. And now we have the completion of the telephone service linking London with the Holy City and the continent of America.

It is a changing world we are living in, and in no part of it are changes more manifest than in the East. At one time it used to be spoken of as "the unchanging East." That is no longer true. The old order is changing and changing with a rapidity that at times is staggering. But all these changes leave untouched the heart of man, and the fundamental problem of human life is still the same. Let us not deceive ourselves into a belief that civilizing agencies have made men better. Sin still remains as black as it ever was and can only be dealt with in one way. Jesus Christ is the unchanging One, the same yesterday, and today, and forever, the Sin Bearer for humanity and the Lamb slain from the foundation of the world.—*The Evangelical Christian*.

CHINESE AND INDIANS

Latest government statistics state that there are now 474,000,000 persons in China, or one-quarter of the population of the whole globe; and in India, 352,837,779, or one-fifth of the world's population. The combined population, therefore, is 45 per cent of that of the entire world. There are 225 languages used in India, and about 8 per cent of its people are literate.—*Alliance Weekly*.

IT WAS A JEW

It was a Jew who brought the gospel to Rome; a Roman who took it to France; a Frenchman who took it to Scandinavia; a Scandinavian who took it to Scotland; a Scotsman who evangelized Ireland, and an Irishman in turn made the missionary conquest of Scotland. No people have ever received the gospel except at the hands of an alien.—*Southern Christian Advocate*.

CHURCH GOING AND GOOD CITIZENSHIP

A German physician, who for a period of twenty years made a careful study of the relation between faith and life, gives the following interesting figures according to Fobe. Of 342 families who have sunk to poverty and misery, 320 never went to church; of 417 young men who brought

disgrace on their parents, only 12 had been seen in church; of 23 bankers who failed, none had ever attended church; of 40 storekeepers who disregarded Sunday closing, 10 went bad; of 25 sons who ill-treated their parents, 24 had never attended church since their first communion.—*Lutheran News Notes*.

LESS FAILURES AMONG CHURCHES

Statistics show that churches and educational institutions are weathering the economic storm better than secular enterprises. Last year, church building contracts, amounting to \$30,000,000, were awarded. In no other field, except in public construction, was there a smaller decrease. One out of every twenty-two business and industrial concerns went into bankruptcy in the

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past three years, and one out of every six banks closed, while among the churches the ratio has been one failure in every 2,344 churches. Only one out of every forty colleges has been closed because of financial conditions. The contributions for religious publications have fallen off in 1932, 11 per cent. Twenty-five Protestant denominations have given \$418,000,000. The decline per capita in the Lutheran Church was from \$20.26 to \$17.29; in the Baptist from \$23.76 to \$19.61; in the Episcopal from \$38.69 to \$20.15; in the Methodist from \$30.95 to \$21.61; in the Presbyterian from \$39.11 to \$25.75.—*The United Presbyterian*.

THE SECRET PLACE

Recently the writer was talking with a Christian Scientist, a comparatively new convert to the teachings of Mrs. Eddy. Among the features of his new religion which this person praised was the fact that it afforded him a manual with a lesson to be read each day in the year. This lesson contained a portion of the Bible and comments purporting to make its meaning clear.

There is real food for thought in what this man was saying. Current Christianity is decidedly weak with respect to the private devotional life of its people. This is a serious weakness. The reason some people drift out of evangelical churches into fantastic and unscriptural cults is that they do not know their Bibles.

Speaking of the particular religion to which we have referred, Dr. James M. Gray said some years ago, that he had personally known a number of persons, admirable in various ways, who had become enamored of Christian Science, but he had never known a scripturally intelligent Christian to espouse this creed.

But this is only incidental to the matter that should really concern us. Church members who drift into unevangelical religious systems are but a very small fraction of the number who are suffering spiritually for the want of daily devotional contact with the Word of God. Many such people drift out of the church entirely; more maintain formal relations with their church but fail to grow in grace and

Christian usefulness.

We are dealing with one of the weakest aspects of Protestant Christianity today. There is widespread failure at the point of private personal devotion. And failure there, results in failure all along the line.

It has often occurred to the writer that a volume prepared for such use, adapted to the needs of the average Christian, covering the most essential aspects of revealed truth, would meet a great need and render an incalculable spiritual service.

The proper preparation of such a book as an aid for private devotional Bible reading would be no easy undertaking, but who can measure the blessing that might flow from it, if under God's guidance it were done?—*Henry Wade DuBose, in Christian Observer.*

NATURE'S METHOD OF SCATTERING HER SEEDS

(Continued from page 20)

be either good to eat, or must be provided with little hooks for catching hold of the animals. Many seeds which are eaten are cast off uninjured, usually some distance from where they were eaten.

Nature has wonderfully protected these seeds from being eaten too soon by making them sour or bitter before they are ripe. Birds are probably the greatest agents for carrying seeds which they have eaten. The fruit around the seeds is often eaten, and the seeds discarded. This is what happens when you eat an apple, and throw away the apple core.

Then, we see the marvelous way nature has made some other seeds able to stick to the legs, hair, fur, and wool of animals, as well as to the clothing of man, and be carried in this way. You have all found burs, spanish needles, or beggar-ticks on your clothes after a walk in the country in the fall of the year. You were carrying home the seeds of these plants. Such seeds are provided with little hooks for catching into your clothing, or into the hairs of passing animals. Some other seeds, like those of plantain, secrete a sticky substance which glues them to passing objects.

Water is the third agent of nature for scattering seeds. The cocoanut is often carried hundreds of miles by floating in rivers or oceans. Many other common seeds are washed away during heavy rains, and if light enough to float, may be carried great distances by the water.

There is one more very interesting means of scattering seeds which I have not mentioned. Some plants develop their seeds in little cases, called pods. Examples of this are the wild cucumber, phlox, jewel weed, witch-hazel, and the common violet. When these pods are ripe and dry, they curl up; and being tightly stretched, they suddenly burst open with a snap, and send the seeds flying out in all directions.

THE POPPIES WITH THE WHEAT

So the poppies spring where the wheat is sown,

A scarlet broidery, fine and fair;
Lest life grow sordid with unmixed toil,

There is brightness everywhere.
The curse still rests on the groaning earth,
And man must labor for bread to eat,
But God still giveth the herb of dreams,—
The poppies with the wheat.

—Annie Johnson Flint.

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EFFECTIVE PREACHING

An old Scotch woman said to her pastor, "That was a grand sermon you preached last Sabbath at the kirk!" Seeking to test her sincerity, he asked, "And what was the text?" "Ah, meenister!" she replied. "I dinna ken the text or the words. But I came home and took the false bottom out o' my peck measure!"—*Presbyterian of the South.*

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OMNIPOTENT POWER

A stanza from an old hymn says that Jesus Christ "burst the bars" of the grave and "tore its bands away." If a man bursts the bars of state's prison, all the police force of the commonwealth is after him to bring him back. If, on the other hand, he has served out his full time, all the power in the state cannot retain him an hour longer. Jesus Christ had to remain in the grave three days "according to the scripture," but after the three days had expired, there was not power enough in heaven or in hell to retain Him another moment.—A. J. Gordon.

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A DEBT TO A GODLY HOME

"Yes, my people are all religious, all the family, way back, although I don't take much stock in that kind of thing myself," said a young man in a hospital ward.

The physician looked at him kindly for a moment, and then said: "My boy, do you know why you are recovering so quickly from your accident—why the bones knit and the wounds heal so rapidly? Well, I'll tell you. It's because those ancestors of yours, whom you were talking about just now, bequeathed to you good, clean blood and a sound constitution—the physical make-up of those who have kept God's laws. If I were you I'd begin to take some stock in that kind of thing. You owe it, not only to yourself, but to those who come after you."—*Forward.*

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LAXITY IN CHRISTIAN SERVICE

A woman in Philadelphia used occasionally to employ an old Negress known as Aunt Cecelia. For some time she lost sight of her. Meeting the washerwoman one morning, she said: "Good morning, Aunt Cecelia. Why aren't you washing nowadays?" "It's dis way, Miss Anne. I've been out o' work so long dat now, when I could work, I finds I's done lost my taste for it."

This is evidently the attitude of many nominal members of the Church. They have become so accustomed to doing nothing for Christ beyond occupying their pew once a week that they have no inclination to Christian activity, even when the opportunities are right before them.—A. C. Crews, in *Westminster Teacher.*

THE TRUE MESSIAH

A Jewish soldier had been attending services where he heard much of the character and teaching of Christ. He went to his rabbi and said: "Rabbi, the Christians say that the Christ has already come, while we claim that He is yet to come." "Yes," assented the rabbi. "Well," asked the young soldier, "when our Christ comes, what will He have on Jesus Christ?" What the rabbi said we do not know. What could he say?—A Camp Pastor.

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SEEING BLACK

At a meeting a man held up a sheet of white paper, with a little black spot on it, and asked his audience, "What do you see?" They all answered, "A black spot." He then asked, "Why, don't you see the white? There is so much more white than black." Isn't this quite natural? *How easy it is, when looking at others, to see a small flaw before finding the many praise-worthy things!* What kind of eye have you? Do you see good or evil in others?—Selected.

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A BIBLICAL GUIDE TO OIL

The *Springfield Republican* recently declared that Exodus 2:3 gave the Standard Oil Company the idea that oil was to be found in Egypt. This is reported to be the assertion of Charles Whitshott, geologist and oil and gas expert for the Standard Oil Company: "The verse tells of the use of pitch in making the craft in which the babe Moses was set adrift. Al-phant of the Standard Oil Company reasoned that where there was pitch there was oil. I was sent to investigate, and three wells are now in operation, with more being developed as the result.

When man's eyes are opened to divine light they may see science as they have never seen it. Let us hope and pray that they may.—*Herald of Gospel Light.*

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"WHOSE I AM, AND WHOM I SERVE"

A traveler seeing three farmers working in a field walked up to the first man and put this question, "What are you doing?"

"I'm breaking my back in this beastly field—working thirteen hours a day," he complained.

So the traveler asked the second farmer, "What are you doing?"

And this time the answer was, "I am earning \$2 a day."

Then to the third farmer he put the same question.

"Why," replied the tiller of the soil, "I am turning this barren valley into a garden of the Lord."

In what spirit do you work? It is the motive that counts.—W. L. Oliphant, in *The Christian Visitor.*

LOVE TOWARDS GOD

Some years ago I attended school that had a long list of rules and regulations. A change took place when a new principal came and began at once to reduce the number. Every month he lopped off one or two of them. At last there remained but one, which read like this, "Do as you please, only please do right." This really covered the ground and proved quite satisfactory.

If we love God sincerely, we shall need no rules of conduct but will instinctively do His will.—A. C. Crews, in *Westminster Teacher.*

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"THOU REMAINEST"

I remember a dear friend, whose sainted father had been very suddenly called home, telling me that she had his study photographed just as it was when he was last in it. Looking one day with tearful eyes at the photograph, and feeling as if all were lost, her eyes caught the words of a text hanging on the wall behind her father's chair. Part of the card was hidden behind something standing in front, so that the only words that could be seen were "Thou remainest." They seemed like a voice sent straight from heaven to dry her tears and bid her be of good courage. *Her best, her heavenly Friend was with her still: she was not left alone.*—*Sunday School Chronicle.*

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"FOLLOW YOUR GUIDE"

A writer tells of visiting the hall called "The Cathedral" in Mammoth Cave, Ky. The guide mounted a rock called "The Pulpit," and said that he would preach a sermon. It was a short one, "Keep close to your guide." It was a practical one, for the party soon found that if one did not keep close to the guide he would certainly be lost. It is almost as hard for us to find the way through this life without a guide as it was to go through Mammoth Cave. We do not of ourselves know where many paths lead; we are surrounded by dangers. God has sent One to be our Guide who knows where every path leads. He knows how to avoid every danger, and to find every good. He knows the way. He is wise and strong, and he loves us. He is just the Guide we need.—Selected.

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IS CONSCIENCE A SAFE GUIDE?

A man once asked me, "Is not conscience a safer guide than the Holy Spirit?" I just took out my watch and said, "Is not my watch better than the sun?" Suppose that I said to you, "I will tell you the hour by my watch, and you must always take the time from me." That is conscience. It is the sun that is to rule the time. Conscience is fallen and corrupt. If we had an unfallen conscience, like holy Adam, it would be as if my watch were always to agree with the sun. But now it is a most unsafe guide. Sometimes we hear men say, "I do not see any harm in this practice; my conscience does not condemn it." *It is not your conscience or your consciousness that is the rule of right and wrong; the law is the standard. By the law is the knowledge of sin. Sin is the transgression of the law, not of conscience.*—Andrew A. Bonar.

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which it may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

WOE

W. E. T., Port Arthur, Tex.

Questions: (1) Why the "woe" of Mark 13:17? (2) To what generation does Christ refer in Mark 13:30?

Answers: (1) Because that unparalleled tribulation period will be particularly difficult and trying for those women. The "woe" is not a direct judgment upon them, but means that they will suffer more than others because of their little ones. (2) The reference is to the last generation of those who will be upon the earth at the close of the present age.

THE NEW JERUSALEM

S. R. F., St. Paul, Minn.

Question: Does the new Jerusalem belong to the Millennium or to the eternal state which follows the Millennium? If the latter, are we to dwell forever upon the new earth?

Answer: The first eight verses of Revelation 21 belong to the period following the Millennium. Revelation 20:11 mentions the passing away of the present earth and heaven, which are to be superseded by the new heaven and the new earth of 21:1. Hence the new Jerusalem of verse 2 belongs to the new earth. While there will be people dwelling eternally upon this new earth (21:4), this does not mean that the saints of the present time will necessarily be reckoned among them. We are to reign with Christ, but whether over the new earth or upon it does not seem to the present writer to be clearly revealed.

H. S. P., Detroit, Mich.

Question: What is the relation of the new Jerusalem to the earth?

Answer: Since the new Jerusalem is related to the new earth, it seems to us that the period and the condition described in Revelation 21:9-22:5 cannot relate to the millennial earth. Furthermore, in the new Jerusalem there will be no temple (21:22), while the millennial Jerusalem will have the temple described by Ezekiel (41:1-23). The new earth to which the new Jerusalem will be related probably belongs to the dispensation foretold by the apostle Paul (Eph. 1:10) and here described in symbolic language by the apostle John, who saw it from the "mountain, great and high." The "dispensation of the fulness of times" will follow the Millennium, after which He will deliver up the kingdom to the Father (I Cor. 15:24).

FEET WASHING

C. B. H. M., Mendota, Ill.

Question: Does not I Timothy 5:10 teach that feet washing was practiced in the early church?

Answer: Yes, it does so teach. That is, it was one of the evidences of worthy widows, along with the other good works mentioned in this same verse, such as hospitality and giving relief to the afflicted. In that dusty country, when sandals were in use, the feet easily became soiled, and when the traveler was entertained one of the first offices of the host (especially a Christian host) was this care for the feet. But to use this verse in order to elevate this ordinary service to the dignity of a sacrament of the Church is far-fetched.

THE FOOLISH VIRGINS

L. N. B., Tsingkinangpre, China.

Question: Were the five foolish virgins saved, and do they represent believers who will not be caught up at the Rapture?

Answer: We can understand this parable only by carefully noting its chronological location. The Gospel according to Matthew contains a number of parables setting forth the kingdom of heaven during the course of the present age, and the parable of the Ten Virgins belongs to the very end of the age. The first word should have prevented certain misinterpretations of this parable. "Then" is the word which gives us the key. It locates the parable after the Great Tribulation and in connection with the visible return of our Lord (Matt. 24:29, 30). It also follows the regathering of the "elect" then upon the earth (v. 31) and the repetition of the days of Noah (vv. 37-39). The exhortation to watchfulness with which the parable ends is also found in the preceding chapter in connection with other groups and events when Christ visibly returns (see vv. 42, 44, 50). "Then," at that time and under such conditions, will the Kingdom of heaven be likened unto the ten virgins. Hence the parable has nothing to do with the Rapture of the Church, which will have occurred some years previously. The Rapture is not the visible coming of Christ to the world, as here described, but the taking up of the Church out of the world to meet the Lord in the air and then accompany Him to the Father's house (John 14:3; I Thes. 4:16-18). This is our "comfort," but the sudden and visible return of Christ to the world will cause consternation and mourning (Matt. 24:30). As to these virgins, are they not the elect of Israel who will be in Jerusalem when Christ visibly returns there? The foolish ones will be rejected not simply because not fully prepared and wholly expectant, but chiefly because the Bridegroom will not "know" them (v. 12).

ANSWERING THE FOOL

J. Z., Wheatfield, Ind.

Question: How are we to understand Proverbs 26:4, 5?

Answer: At first glance these two verses appear to be contradictory. But verse 4 teaches that we are not to answer the fool in the same flippant, and possibly mocking manner in which he has expressed himself, for in so doing we would classify ourselves with him. Remember also that "fools hate knowledge" (1:22). Upon the other hand, if we answer him at all let the answer be such as to reveal to him his own lack of knowledge and his arrogant self-sufficiency.

TIME OF THE SECOND COMING

H. B. B., Willimantic, Conn.

Question: How can Christ's second coming, according to II Thessalonians 2:3, take place prior to the coming of the Man of Sin and the Great Tribulation?

Answer: This passage refers to "the day of Christ," a period introduced by the visible appearing of Christ in judgment, following the reign of the Man of Sin and the Great Tribulation. The coming of the Lord is in two stages. The reference here is to the second stage. The instructed Christian does not look forward to this time of judgment, for he is to escape it. What we look forward to is the blessed hope, or near coming of our Lord, when we shall meet Him in the air, according to I Thessalonians 4:16-18.

THE GOD OF JESUS

F. O. H., Lawrence, Kan.

Question: Concerning Exodus 21:20 the questions have been raised: (1) Would God speak of a servant, a human being, as money? (2) Can we imagine the God of Jesus as the author of such a law? (3) Did God give such a law by revelation?

Answers: (1) Since God already has so spoken, why raise the issue? The record of this conception of bond-servants is found in Leviticus 25:45, 46. Only heathen could be made bond-servants by the Israelites, and since these were purchased, they became the personal property of their owners. In this sense they were "money." (2) The expected answer would be in the negative. For how seemingly unjust to punish the owner if the slave died at once from the blow and was unpunished if

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death was temporarily delayed. Yet it is evident that if the servant died immediately the master deserved just punishment indicating he had dealt with unjust severity; while if death tarried, this was more positive proof that the death stroke was unintentional, and the loss of the slave would be sufficient punishment. The law was doubtless intended to be a restraint upon undue severity in the treatment of slaves. We see no reason why the God of Jesus should not have given this law. (3) This question lays bare the attitude of the questioner toward the Bible as a divine revelation, and at the same time explains the purport of the preceding questions. Any person who already has decided in his own mind and heart that the entire Bible is not divinely and equally inspired, but instead is merely a human production, can readily raise questions in order to quiet his own conscience or minister to his own conceits.

PROOF OF THE MILLENNIUM

R. W. C., Palatine, Ill.

Questions: (1) Does Revelation 20:4 prove the Millennium? (2) What is the meaning of the "beast" in Revelation 13? (3) What is the mark of the beast?

Answers: (1) For those who wish to know, this passage is sufficient proof of the Millennium, but we do not depend upon this passage alone. There are numerous passages bearing upon this subject. (2) There are two beasts in this chapter, and in each instance signifies a powerful political ruler. (3) As to the "mark," we do not feel wise enough to venture an explanation. All that we at present know is that this mark upon those who receive it signifies submission to the beast.

THE ENDURING EARTH

E. H. B., Manton, Mich.

Question: Psalm 78:69; 93:1, and other passages, seem to teach that the present earth will endure forever, while Isaiah 65:17 and 66:22 prophesy a new heaven and a new earth. II Peter 3:10-13 predicts the same, while Revelation 20:11 and 21:1 point to the fulfillment of these predictions. Is there not a contradiction here? Again we were taught in chemistry that matter is indestructible. We may destroy its various forms, but not the essential elements of matter.

Answer: May not the passages which teach the permanency of the earth refer to the earth in its final form? Isaiah 66:22 specifically states that the "new" heavens and the "new" earth which God will make shall remain before Him. While according to chemistry matter itself seems to be indestructible, if God brought it into existence is there any reason why He could not also destroy it? However, when Peter speaks of the world as having perished on account of the Flood (II Pet. 3:6) he evidently does not mean annihilated. Likewise when he says that when the present heavens and earth shall pass away, or "be dissolved," and the elements, or "heavenly bodies," shall melt with fervent heat, he evidently means that they shall be so changed in form that they will be "new." These new forms will be permanent; they will "remain."

September, 1933

KEYS OF THE KINGDOM OF HEAVEN

D. I. E., Chariton, Iowa.

Question: What is meant by the "keys of the kingdom of heaven" (Matt. 16:19)?

Answer: The primary purpose of keys is to unlock doors. Peter was selected as the particular apostle to perform this office. Twice at least he exercised his authority (Acts 2 and 10). The kingdom of heaven is the kingdom which the Jews rejected. It was proclaimed by John the Baptist, and heralded by both Christ and His disciples. After its rejection (Matt. 12) Jesus began to preach this kingdom in parables. From the thirteenth chapter of Matthew we learn that the kingdom of heaven in its mystery form extends from its inauguration by Christ to the very end of the present age. We must not confound the kingdom of heaven with the Church, however. They are not quite the same.

SOCIAL SUPPERS FOR PAY

A. L. S., New Haven, Ind.

Question: Is it wrong to raise money for the church by serving suppers in the basement of the church? We pride ourselves upon giving a fifty cent supper for twenty-five cents, so that it cannot be said we have made our Father's house a den of thieves. We get the food from farmers mostly, who would not give the cash. These suppers do not interfere with any other service. Many people come to these suppers who do not attend church and we get acquainted with them. We always have a good social time. They help the Ladies' Aid Society to raise two hundred dollars towards the pastor's salary, which otherwise he would not receive.

Answer: Right or wrong, such a deal ordinarily would be considered poor business. Church suppers as a rule are good bargains for those who eat them. The money for the church (we cannot call it profits) which is obtained in this way is in reality given by those who furnish the food. It may seem like "easy" money, but actually costs the church dearly. If the food given were sold in the market it probably would bring greater returns and also relieve the church from the odium of the necessity of being in the cafeteria or restaurant business. Mention is made in your letter of the opportunity afforded for getting acquainted with non-church goers. Is this a Bible method of getting acquainted with such people? Are we not expected to go to them, rather than entice them to come to us by such methods? Personally we strongly believe in sociability in the church, but not for the purpose of raising money for the church. The church that depends upon others to help pay its bills instead of upon the Lord, will not prosper spiritually. This has been demonstrated again and again. If church members would only wholly dedicate themselves and all that they have to the Lord, then He could use and prosper them. This also we have seen demonstrated again and again. Individually we are to labor and receive wages, but the church as such ought not enter into material business of any kind. Its work in the world is of a different

character. The business of the church is to present Jesus Christ to the world and do the work of Christ. This is the church He will own and bless. See also *Bible Problems Fairly Met*, page 38.

PETER USING THE KEYS

(Continued from page 15)

"bound in heaven," we agree with Professor Robertson that this is "another difficulty in the way of many modern scholars."

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September 10

Jonathan

I Samuel 18:1-4; 19:1-7; 20:30-40

Golden Text:—A friend loveth at all times, and a brother is born for adversity.—Proverbs 17:17.

I. Friendship Established between Jonathan and David (I Sam. 18:1-4).

The friendship of Jonathan and David has become immortalized in the world's thought. It was unique in that it occurred between two men of rival worldly interests. Jonathan was the crown prince and heir to the throne, according to hereditary rights. David was to be king according to divine choice and arrangement. Jonathan knew this and magnanimously waived his natural, personal rights in favor of God's chosen.

1. Love at First Sight (vv. 1, 2).

At the end of the interview between David and Saul, following the victory over Goliath, Jonathan's soul was knit with that of David's. While there was mutual love, this trait stands out pre-eminently in Jonathan. To him it meant great loss, the loss of the throne; while to David it meant immense gain, the acquisition of the kingdom to which he had no natural right.

2. A Covenant Established (vv. 3, 4).

This mutual love found expression in the establishment of a covenant between them. Following this love covenant, Jonathan stripped himself of his court robe and equipment and gave them to David. This act was a virtual abdication of the throne to David. Truly, "Love seeketh not her own" (I Cor. 13:5).

II. Jonathan Defended David against Saul's Frenzy (I Sam. 19:1-7).

David went into the battle with Goliath out of zeal for God and true religion, not for personal glory; but it turned out as always, that because he put God first, God honored him.

On David's return from victory over Goliath, he was met by a triumphal chorus of women of all the cities of Israel, chanting praises to him of the victory over their enemy. They ascribed more praise to David than to Saul. The one group sang, "Saul has slain his thousands," and the other answered, "And David his ten thousands." This praise of David aroused the murderous envy in Saul's heart and moved him to twice attempt to kill David. This wickedness was in Saul's heart. The occasion fanned it into a flame, making it a burning passion of evil. Let no one think of this as an imaginary sin. Its counterpart may be found in many of us. The supreme test is as to whether the success of others and the honor bestowed upon other arouses within us envy and jealousy. It is hard to forgive those who out-distance us in the race of life. In Saul's third attempt to kill David, Jonathan defended him and secured

from his father the oath that David should not be slain. He thus exposed himself to the anger of his infuriated father for David's sake. This willingness to lay down his life for David proved his real friendship (John 15:13).

III. Jonathan Reveals Saul's Murderous Attempt (I Sam. 20:30-40).

The beginning of the new moon was celebrated by sacrifices and feasting, at which all the members of the family were expected to be present (v. 5). David's excuse for being absent was that he might go home to attend the yearly sacrifice of his family. Matters were now so serious that Jonathan and David renewed their covenant. In this renewal the terms were broadened beyond the life of Jonathan (vv. 14, 15). Saul's anger was so fierce that for Jonathan to be found in David's company was most dangerous, so he cleverly planned this sign by which he could make known to David Saul's attitude and purpose. True friendship warns those who are exposed to danger. This pledge was faithfully carried out by David (II Sam. 9:7, 8).

September 17

Solomon

I Kings 8:1-11

Golden Text:—Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name.—Psalm 100:4.

In order to properly present this lesson it will be necessary to get a synthetic grasp of the main facts of Solomon's history.

I. Solomon Anointed King (I Kings 1:5-40).

The divine choice as to David's successor had not been known (v. 20). David is stirred to action by the combined appeals of Bathsheba and Nathan. At David's command the faithful three, Zadok, Nathan, and Benaiah, speedily anointed Solomon as king. The shout of the people, "God save King Solomon!" abruptly put an end to the feasting of the usurper, Adonijah, and his friends. They feasted first, expecting to complete their work afterward, but now it is too late. God willed that Solomon should be king after David. Those who rebel against the divine decree and will, shall see their purposes come to naught.

II. Solomon's Acts to Establish His Kingdom (I Kings 1:41-2:46).

Coming to the kingdom at such a time as this, he noted certain dangerous elements which if allowed to develop would weaken, if not destroy his rule. A wise ruler takes careful notice of the dangerous elements and stamps them out at whatever cost.

1. Adonijah Placed under Surveillance (vv. 41-53).

Placing him on good behavior displayed both clemency and dignity on the part of Solomon. It is exceedingly difficult to be merciful and at the same time maintain authority. Adonijah fled to the altar, not for the purpose of worshipping God, but to save his life. His repentance was not real. Solomon ordered his execution (2:13-25).

2. Abiathar Removed from the Priesthood (2:26, 27).

He had joined Adonijah in his plot of usurpation. Zadok was appointed in his stead.

3. Joab Executed (2:28-35).

Joab was a party to Adonijah's rebellion. Besides this, he had treacherously murdered his rivals in the army.

4. Shimei Executed (2:36-46).

Solomon first paroled him and confined him to Jerusalem, but when he broke his parole, he had him executed.

III. The Divine Favor upon Solomon (I Kings 3:4-14).

1. God's Gracious Offer (vv. 4, 5).

Solomon made a lavish sacrifice, showing that he had strong impulses toward the Lord. This was followed by the Lord's gracious offer. "Ask what I shall give thee," placed very wide possibilities before the king. God, as it were, signed blank checks and turned them over to Solomon to fill in any amount that his heart desired. God is saying to everyone of his children, "Ask and it shall be given you." The limitations to this asking are set forth in John 15:7. These unlimited offers are open to those who abide in Christ and let Christ's words abide in them.

2. Solomon's Wise Choice (vv. 6-9).

God's offer made Solomon to see the responsibility of making a choice. There was no middle course open to him. He was keenly sensible of the difficulty and of the responsibility of his position. The disturbing elements set in motion by Adonijah, and the unfinished task left by his illustrious father, caused him to keenly realize his insufficiency. He reminded the Lord that his being king was not of his own choice. Since God had made him king he was bound to qualify him for the office. All who have been called of God to fill positions of honor and trust can exercise the same boldness of faith. Solomon did not ask for wisdom for personal gain, but for the good of others. He desired inward worth, not outward show.

3. God's Unstinted Gift to Solomon (vv. 10-14).

Because Solomon appeared before the Lord in the proper attitude, God gave him more than he asked for. Because he put wisdom first, God saw that he could be trusted with material goods also. Only those who put God and spiritual things first can be trusted with temporal things. God promised him riches, honor, and length of days. God blessed Solomon with a singularly comprehensive mind (I Kings 4:29-34). He was a botanist, zoologist, architect, poet, and a moral philosopher.

IV. Solomon Building the Temple (I Kings 5:1-8:66).

1. Preparation (5:1-18).

He secured from King Hiram
a. Wood for beams, ceilings, etc.
b. Stones for the great foundation.

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These were all to be so shaped that there was to be no sound of the hammer while the Temple was being erected.

c. Skilled workmen.

2. The Erection of the Temple (6:1-38).

a. Located on Mt. Moriah (II Chron. 3:1).

b. Dimensions.

Ninety feet long, thirty feet wide, forty-five feet high—this on the assumption that the cubit was eighteen inches in length.

c. Its contents.

(1) The brazen altar.

(2) The laver.

(3) The golden candlesticks.

(4) The cherubim.

3. The Dedication of the Temple (8:1-66).

The dedicatory services consisted of

a. Bringing up the ark (vv. 1-11).

The ark was typical of Jesus Christ. God dwells among His people through Jesus Christ (John 1:14). The ark must be brought into the Temple because the presence of God was its true dedication. The ark with the two tables of stone under the mercy-seat shows that God manifests Himself to His people on the ground of a law perfectly kept, and sins atoned for by the shedding of His blood.

b. Solomon's address to the people (vv. 12-21).

He pointed out to them that God had chosen David to be king, yet for certain reasons did not allow him to build the Temple, but promised that his son should complete the work.

c. Solomon's dedicatory prayer (vv. 22-53).

In this prayer, Solomon gratefully acknowledges God's goodness in the past, and pleads that the promises made to his father should be verified. He asks that God's eyes might be continually open toward the Temple of which he had now taken possession, so that,

(1) In case of contention He would be their judge (vv. 31, 32).

(2) In case of being smitten by the enemy, even though they had sinned, God would forgive and restore (vv. 33, 34).

(3) In case of famine, upon confession, God would forgive and send rain (vv. 35, 36).

(4) In case of pestilence and sickness, God would hear and forgive (vv. 37-40).

(5) In case of the coming of the foreigner, because of the news of God's favor toward Jerusalem, his prayer should be heard (vv. 41-43).

(6) In case of going out to battle, their cause should be maintained (vv. 44, 45).

(7) In case of being taken captive, God would hear their prayers and restore them (vv. 46-53).

d. Solomon blesses the people (vv. 54-61).

On the strength of the covenant promise, he invoked God's presence to be with them to keep them faithful, walking in obedience to God's commandments.

e. Solomon offering sacrifices of thanksgiving (vv. 62-66).

Because of the joy of their hearts the people blessed God and the king.

September, 1933

September 24

Some Early Leaders of Israel Review

Golden Text:—Finally, my brethren, be strong in the Lord, and in the power of his might.—Ephesians 6:10.

For Senior and Adult classes two methods are suggested.

The Grouping of the Men and Women as Leaders

The material of this lesson is adapted from the *Lutheran Lesson Commentary*.

1. Military Leaders (Lessons 1, 2, and 5).

1. Joshua (Lesson 1).

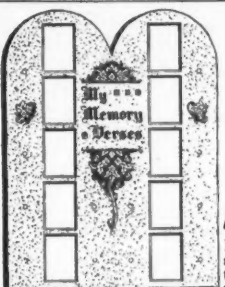
He was skilful in military tactics as well as organization. He possessed natural gifts, but his success was due mainly to his obedience to God. When he was called as the successor of Moses, he was assured of the divine presence. Having conquered Canaan, and allotted it to the twelve tribes, he insisted on their loyalty to God. When he died at the age of 110 years, it was said to his credit that Israel served Jehovah all the days of Joshua.

2. Caleb (Lesson 2).

As one of the twelve spies, he courageously insisted that by God's help they could possess Canaan. He stood with Joshua, but was overruled by the people. When, after a long delay, Israel entered Canaan, he requested that the most difficult part of the country be allotted for him to conquer. In fulfillment of the promise made to him by Moses at the age of 85, he took possession of this difficult part of the land. His success was due to his dependence upon God.

3. Gideon (Lesson 5).

Though naturally timid, he was the instrument in the hands of God, delivering



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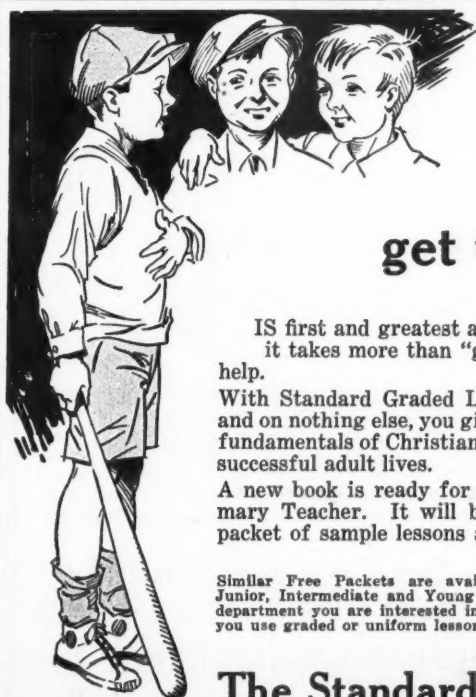
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Israel from the Midianites. He obeyed God's strange command to reduce his army to three hundred men. With this small force he routed the host of Midian, and made Israel free for about forty years.

II. Women (Lessons 3, 6, and 7).

1. Deborah (Lesson 3).

She was both a prophetess and a judge. She was called in an emergency and led the people forward to victory. She was the real power behind the army of Israel. Because of her faith in God, she pressed forward to victory.

2. Ruth (Lesson 6).

Her sweet spirit and faith have gripped the hearts of millions. Her loyalty to Naomi, her mother-in-law, is most exceptional. She adopted a new people, a new God, and a new country, with no thought of personal gain. She exemplified love at its best. She became the ancestress of David and thus of Christ. Through her, those who are not Jews can claim a kinship to Jesus.

3. Hannah (Lesson 7).

In Hannah shines forth ideal motherhood. Her plan for the training of Samuel was typical of the highest hope of true mothers for their children, namely, that they may become useful in God's service. She was a true worshiper of God, and dedicated her son to His service.

III. Prophets (Lessons 4 and 8).

1. Isaiah (Lesson 4).

He has the place of first rank among the prophets. He denounced the sins of Israel, including drunkenness. He showed that no nation can rise above its habits of life. Drunkenness was one of the sins which destroyed Israel. Righteousness only can exalt a nation.

2. Samuel (Lesson 8).

He was both a judge and a prophet. He was director-general of Israel while serving as a prophet. He acted as mediator between Israel and God, fearlessly announced divine judgment upon them, as well as trustingly pled the cause of the people before God. At the end of his ministry all the people testified as to his wisdom, fairness, and honest leadership.

IV. Royalty (Lessons 9, 10, 11, and 12).

1. Saul (Lesson 9).

He went to the throne with everything in his favor. He had the anointing of God and the approval of the people. His success seemed to turn his head and he presumed to disobey God. He lost his opportunity. His days were filled with blunders, largely because he trusted and exalted himself rather than God.

2. David (Lesson 10).

David came into prominence unexpect-

tedly. He had the inner qualities that God could use for a true king. After his anointing he came into fame as the "fighting shepherd" who prevailed over Goliath. He brought the scattered tribes under one government, bound together with the bond of one religion.

3. Jonathan (Lesson 11).

He is noted for his friendship with David. He was a legal heir to the throne of his father, but renounced his right and pushed David to the front. He even risked his life to secure justice for David.

4. Solomon (Lesson 12).

He came to the throne welcomed by a united nation. The idea of building the temple came to him from his father as well as much material for its erection. He was a skillful organizer. He believed that the most important thing was to bind the people together by a common desire and privilege of worshiping God. To this end he built the Temple and dedicated it to God, setting forth that its supreme purpose was God's glory.

The Summary Method

The aim here is to state the leading fact and principal teaching of the several lessons. The following suggestions are made:

Lesson for July 2.

Joshua's faith in the promises of God and obedience to the divine command enabled him to carry forward to success the work begun by Moses.

Lesson for July 9.

Because Caleb wholly followed the Lord, his strength was preserved so that at eighty-five he was able to take the stronghold of the land.

Lesson for July 16.

It was unusual for God to call a woman to a place of national leadership. Deborah was the real power behind the army. Through her faith and courage victory was given.

Lesson for July 23.

Drunkenness and other sins caused Israel's ruin. Righteousness exalteth a nation, but sin will ultimately bring ruin to all.

Lesson for July 30.

Gideon, with a small band of men, routed and destroyed the Midianites because he trusted and obeyed God.

Lesson for August 6.

Because Ruth chose to identify herself with the people of God she was abundantly blessed.

Lesson for August 13.

Hannah stands out as the ideal godly mother. She asked for a child in order that she might offer him as a gift to the Lord.

Lesson for August 20.

Samuel heard the call of God while serving in the capacity in which his mother dedicated him.

Lesson for August 27.

Saul shamefully failed because he disobeyed God.

Lesson for September 3.

Because David was a man after God's own heart, God used him and blessed him in spite of his sins.

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Lesson for September 10.

Jonathan stands out as the true friend. Because of his love he renounced his rights and endangered his life for the sake of David.

Lesson for September 17.

Solomon chose wisdom rather than honor and riches. Because of this God was able to give riches and honor.

October 1

Saul in Tarsus

Acts 21:39; 22:3, 27, 28; 26:4-7; Philippians 3:3-6

Golden Text:—Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—II Timothy 2:15.

I. Saul's Birth (Acts 21:39).

He was born at Tarsus, the capital of Cilicia. Tarsus was a gateway between the East and West, therefore a great commercial center. It was a self-governing city, making citizenship therein honorable. It was also one of the great educational centers of the Roman Empire. In the providence of God the great apostle to the Gentiles was born in the city where he would encounter men of every class and nation. The man who was to preach the universal gospel was given a world vision.

II. Saul's Education (Acts 22:3).

1. In the Home (Phil. 3:5).

His parents were pious people and doubtless carefully instructed him according to Jewish standards. He was brought up as a strict Pharisee. Stern principles of integrity were inculcated in him, giving him great strength of character.

2. In College at Jerusalem (Acts 22:3).

At the age of twelve, as was the custom, he became a son of the law. It was probably at this time that he went to Jerusalem and entered upon his course of study under Gamaliel, one of the most eminent teachers of Israel. This, doubtless, was largely restricted to the Holy Scriptures. In this school he was prepared for the great work of a Christian theologian. Included in his education were:

a. Patriotism.

He proudly affirmed, "I am a Jew." He was brought up to love his nation. He was a nationalist of the true type.

b. A love for the Bible.

To him the Scriptures were the very Word of God. What was found written therein was the final word of authority to him.

c. Zeal for God.

The word "zealous" literally means "to boil." Even zeal without knowledge is better than no zeal at all.

d. Conscientiousness.

His supreme aim was to have a conscience void of offense. Conscience is the law of life for every man, but because of the blight of sin it needs to be disciplined by the Word of God.

3. A Trade at Tarsus.

Perhaps after his college course at Jerusalem he returned to Tarsus and learned tent-making, which enabled him to support himself while preaching the gospel. One rabbi said, "He that teacheth not his son a trade doeth the same as if he had taught him to steal."

III. Saul's Citizenship (Acts 22:27, 28).

He was by birth a Roman citizen. In the providence of God, the apostle to the Gentiles was given the prestige of a free born citizen. He was loyal to his country, while at the same time strictly religious. Right relationship to God sanctifies loyalty to one's country.

IV. Saul's Defense before Agrippa (Acts 26:1-27).

He expressed his delight that he now could speak and tell his case to one who could follow his line of argument, but doubtless, he was more delighted in that he could witness to him of the Saviour.

1. His Manner of Life (vv. 4-12).

He had been in accord with the most rigid sect of the Jews, therefore, he possessed the common Jewish hope of a coming Deliverer.

2. His Supernatural Conversion (vv. 13-15).

It was through the personal appearance of Jesus Christ to him on the way to Damascus.

3. Commissioned to the Gentiles (vv. 16-18).

4. His Consecration (vv. 19-23).

Upon receipt of his commission he instantly obeyed.

5. His Appeal to Agrippa (vv. 25-27).

He was anxious to have Agrippa act on the knowledge that he had.

V. Saul's Ground of Confidence (Phil. 3:4-6).

He had everything a true Jew gloried in.

1. Circumcised the Eighth Day (v. 5).

This was required by the law for those born under the Abrahamic covenant.

2. Of the Stock of Israel (v. 5).

He was a true Jew, related to the chosen people by blood and birth.

3. Of the Tribe of Benjamin (v. 5).

Benjamin had always remained loyal to the national customs. The first king of Israel whose name he bore was of Benjamin.

4. A Hebrew of the Hebrews (v. 5).

He was of Hebrew parentage and not a proselyte.

5. Touching the Law, a Pharisee (v. 5).

The Pharisees were a sect among the Jews most zealous for the rights and ceremonies of Judaism. So exacting were they that they became exceedingly formal even to the point of bigotry.

6. Concerning Zeal, Persecuting the Church (v. 6).

He proved his zeal by the positive effort to stamp out that which was threatening Judaism.

7. Touching the Righteousness Which Is in the Law, Blameless (v. 6).

So exactly had he conformed to the outer requirements of the law that he was consciously blameless.

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William Norton

PRAYER

1. The *Place* of Prayer (Matt. 6:6).
 2. The *Period* of Prayer (Luke 18:1).
 3. The *Person* of Prayer (Jer. 33:3).
 4. The *Purpose* of Prayer (Matt. 26:41).
 5. The *Privilege* of Prayer (Jas. 5:16).
 6. The *Promise* of Prayer (John 15:7).
 7. The *Power* of Prayer (Rom. 10:1).
- Elias C. Goehle.

HOMEWARD BOUND

Psalm 119:59-60

The Old Testament epitome of the story of the Prodigal Son.

The autobiography of a man who:
lived,
"got on the wrong track,"
came to himself,
came back.

Steps:

1. Examination—"I thought on my ways."
2. Determination—"I turned my feet."
3. Expedition—"I made haste and delayed not."—James W. Davis.

PSALM 23

1. *Assurance*—"The Lord is my shepherd; I shall not want" (v. 1).
2. *Peace*—"He maketh me to lie down in green pastures" (what can be more peaceful than the green pastures) (v. 2).
3. *Guidance*—"He leadeth me in the paths of righteousness" (v. 3).
4. *Security*—"Thou art with me" (v. 4).
5. *Satisfaction*—"My cup runneth over" (v. 5).
6. *Fellowship*—"Goodness and mercy shall follow me" (v. 6).
7. *Rest*—"I will dwell in the house of the Lord forever" (v. 6).—Henry Hepburn.

A THREEFOLD CONDITIONAL PROMISE

John 8:31, 32

I. A Promise of Understanding:
"Ye shall know the truth, if ye continue in my word."

1. Intellectually—head knowledge.
2. Spiritually—heart knowledge.

II. A Promise of Knowledge: "Ye shall know the truth, if ye continue in my word."

1. Through Jesus: "The way, the truth and the life."
2. Through the Bible: "Thy word is truth."

III. A Promise of Deliverance:
"The truth shall make you free, if ye continue in my word."

1. Positively: "shall make."
2. Personally: "you."
3. Practically: "free."—Walter Rothwell.

PATIENCE

Hebrews 10:36

Introduction: This is, perhaps, one of the most difficult qualities for the average person to cultivate. And the more strength of character a man possesses, the more force and power there is in his life, the harder it is for him to be patient; and the greater credit is due to him when he is patient. The Bible has much to say about patience.

I. It is Essential that Patience Should Be:

1. *Acquired*—"Follow after . . . faith, love, patience, meekness" (I Tim. 6:11).
2. *Continuous*—"Let us run with patience the race that is set before us" (Heb. 12:1).
3. *Comprehensive*—"Be patient toward all men" (I Thess. 5:14).

II. The Rewards of Patience Are:

1. *Recognition*—"I waited patiently for the Lord; and He . . . heard my cry" (Ps. 40:1).
2. *Acceptance*—"If, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God (I Pet. 2:20).
3. *Inheritance*—"Through faith and patience inherit the promises" (Heb. 6:12).—*The Christian*.

TEMPTATIONS

Introduction: The difference between temptations and testings (I Pet. 1:6, 7).

I. The Generalness of Temptation.

1. The angels were tempted (II Pet. 2:4; Jude 6).
2. Our first parents were tempted (Gen. 3:1-6).
3. Our Lord was tempted (Mark 1:12, 13).

II. The Source of Temptation.

1. God does not tempt anyone (James 1:13).
2. Satan is the great tempter (Matt. 4:1; Gen. 3:1-5).
3. We are tempted by the lusts of the flesh (James 1:13; Gal. 5:17).

III. Comfort to Those Who Meet Temptation.

1. We are not tempted beyond our ability (I Cor. 10:13).
2. The Lord will make a way of escape (I Cor. 10:13).
3. Our temptations are not exceptional (I Cor. 10:13).
4. We have a helper who overcame all temptations (Heb. 4:15, 16).
5. Temptation is not to be worried over, but to be overcome—a sign that we are "alive" (James 1:2, 12).
6. God is able to keep and deliver (Jude 24; II Pet. 2:9).
7. We should watch and pray (Matt. 26:41); while men slept the enemy sowed tares (Matt. 13:25).—H. G. Rodine.

EPISTLES CHARACTERIZED

1. *Obedient Romans* (Rom. 16:19).
2. *Carnal Corinthians* (I Cor. 3:1).
3. *Legal Galatians* (Gal. 4:9).
4. *Heavenly Ephesians* (Eph. 2:6).
5. *Happy Philippians* (Phil. 4:4).
6. *Faithful Colossians* (Col. 2:5).
7. *Apostate Hebrews* (Heb. 10:38).—T. Baird.

HABAKKUK

I. His Burden (1:1-17):

For "violence, iniquity, grievance, strife, contention, lawlessness, wrong judgment and coming divine judgments."

II. God's Message (2:1-20):

1. Concerning the proud who are lifted up, transgress by wine, and enlarge their evil desires as hell and the grave (note the five woes).
2. Concerning the just who live by faith, observed and protected by God.

III. His Prayer (2:20-3:19):

Full of adoration, confession, thanksgiving and petitions for revival, based upon God's revealed character and past dealings in mercy, full of trust and praise.—Ernest M. Wadsworth.

CHRIST OUR SURETY

Hebrews 7:22

Introduction: Meaning of surety: One who becomes responsible for the obligation of another; who stands in another's place; thus Jesus became our surety.

I. In Redemption.

1. Sinner is bound in sin; is a bond-servant.
2. Must pay the penalty of the broken law.
3. But in settlement he is found unable to pay.
4. Therefore the surety must pay. It is always "Christ or Barabbas" (Matt. 27:21; Ps. 130:7, 8; Rom. 3:24; Eph. 1:7; Heb. 9:12).

II. In Daily Life.

1. Saints still subject to conflict with world (John 16:33; I John 4:4).
2. Our surety makes the way safe:
 - a. In temptation (Ps. 34:7; I Cor. 10:13; II Pet. 2:9).
 - b. In trials and hard places (Isa. 43:2).
 - c. In sorrow and bereavement (Ps. 126:5; I Thess. 4:13-18).

III. In Death.

1. By sin death passed upon all (Rom. 5:12).
2. But we live in Him (John 10:28; 11:26; I Cor. 15:55).

IV. In Judgment.

1. All must give account unto God (Rom. 14:12; Matt. 10:26).
2. But our surety stands for us (Rom. 8:1; 5:9; Gal. 2:20; Heb. 7:25).—T. D. Abels.

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

Moody Bible Institute Monthly

PROMISES OF STRENGTH

1. The Lord is my defense—the rock of my refuge (Ps. 94:22).
2. To them that hath no might—He increaseth strength (Isa. 40:29).
3. Fear not I am with thee, I am thy God—I will strengthen thee; I will help thee (Isa. 41:10).
4. My grace is sufficient for thee—for my strength is made perfect in weakness (II Cor. 12:9).—Stella Anderson.

PSALM 36

I. Man's Wickedness.

1. No reverence (v. 1).
2. No sense of guilt (v. 2).
3. No desire for goodness (v. 3).
4. No abhorrence of evil (v. 4).

II. God's Faithfulness.

1. Merciful and kind (v. 5).
2. Righteous and just (v. 6).
3. Preserver of all (v. 6).
4. Full of loving kindness (v. 7).

III. The Saints' Heritage.

1. Trust under the shadow of the Almighty (v. 7).
2. Enjoy the riches of God's house (v. 8).
3. Drink of the rivers of divine pleasures (v. 8).
4. See light in God's light (v. 9).
5. Continue in prayer:
 - a. For mercies (v. 10).
 - b. For deliverance (v. 11).
6. Witness to God's discriminating judgments (v. 12).—Ernest M. Wadsworth.

HANDY ANDREW

Introduction: Andrew is mentioned, as the outstanding actor, but three times in the New Testament, each time actively serving.

I. Finding and Leading (John 1:40-42).

1. "First findeth Simon."
2. "We have found the Messiah."
3. Philip was from same city (v. 44).
Not too much to believe that he also heard of Jesus through Andrew.
Result: His brother a disciple.

II. Discovering and Serving (John 6:8, 9).

1. "There is a lad here." Andrew saw the need of the multitude, also what the boy had. He observed seeming trifles.
2. He and the other disciples "gave" to the multitude (Matt. 14:16-19; Mark 6:37-42).
Result: Boy and multitude blessed; Jesus honored.

III. Joining and Guiding (John 12:20-22).

1. Philip sought Andrew. Why?
The Greeks came to Philip first as he was "of Bethsaida." Was he too a Greek?
2. Philip tells Andrew; Andrew and Philip come to Jesus. Was Andrew closer to Jesus?

Result: Through the two Jesus gave answer and God revealed his glory. (Read carefully John 12:23-33.)

When listed the name of Andrew is always found immediately following those of Peter, James and John.—Ernest O. Sellers.

PRAYER

There are two methods of holding communion between God and man. On the part of God, through His Word; and on the part of man, by prayer. In the first way God speaks to man; in the other way man speaks to God. In His Word, the Lord makes known His mind and will concerning us; in prayer, we make known our desires to Him.

1. *Be Alone with God.* "Pray to thy Father which is in secret" (Matt. 6:6).

2. *Be Definite.* Jesus knew what this man wanted, but He said, "What wilt thou that I should do unto thee?" (Luke 18:41). Much prayer is vague and general.

3. *Be Importunate,* that is, persistent, urgent. The parable of the Friend at Midnight (Luke 11:5-8), teaches the necessity of importunity in prayer. In the context this word means "disregard of manners." This man is not standing on ceremony, he waives all proprieties and courtesies, and arises at midnight, pounds at the door of his friend and says, "Lend me three loaves." This is importunity.

4. *Be Incessant.* "Men ought always to pray" (Luke 18:1-8). This woman was incessant and persevering. The Lord led a life of continued prayer and so should we.

5. *Be Sure of the Answer* (Heb. 11:6; Luke 11:9, 10). In this emphatic language the Lord wants to assure us that He is the hearer and answerer of prayer. If we do not receive, "it is because we ask amiss" (Matt. 21:22). There are two ways of answering prayer: by complying and refusing. God's "No" is as much an answer as His "Yes," and is better for us when He says it. Be assured that God is a rewarder of them who diligently seek Him, and that He will answer the petition of His servants.—William Walton Clark, abridged from *The Bible To-day*.

FULLNESS OF POWER

1. Creating power (John 1:3).
2. Controlling power (Heb. 1:3).
3. Forgiving power (Matt. 9:6).
4. Sustaining power (II Tim. 4:17).
5. Preserving power (John 10:28).
6. Reigning power (I Pet. 3:22).
7. Coming power (Rev. 1:7).—S. E. B.

THE WORK OF THE HOLY ONE

I John 2:21-28

1. Keeps us in the Truth (vv. 21-23).
2. Keeps us in the Son (v. 24).
3. Gives us Eternal Life (v. 25).
4. Gives us Victory over seducers (vv. 26, 27).
5. Gives us Confidence at His Coming (v. 28).—William E. Bisgrove.



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TAKING A PHOTOGRAPH

Suggestion for a Children's Talk

Whom he has predestined [shall we say, prepared?] to bear the likeness of his Son.—Romans 8:29 (Weymouth).

I expect that you have all seen a thing like this before? What is it? Yes, a kodak. Now, I am not going to take your photograph, so you need not keep too still—you know, like a marble statue; but I want to tell you one or two things about taking photographs. I think we can learn a great deal from this little kodak.

In taking a photograph the first thing necessary is to have a prepared film, or plate. This film has been prepared by chemists, and is very sensitive to the light—that is to say, you have to take great care that no flash of light falls upon it; otherwise it is no good at all. The next thing is to face the kodak exactly opposite the person whose photograph you are going to take. You must keep it quite still in that position while you press down the little lever. If you move it at all, or point the kodak elsewhere, your picture will be spoiled. The next thing is to develop the film. In India once I took a photograph of some people, and immediately afterwards they came to me, and asked me to open the "box" that they might see their photograph! No, you cannot see it at once: it has to be developed. Slowly, but very wonderfully, in the dark room the likeness appears on the blank film. Finally, you print your photograph from the negative, as it is called. By placing a piece of prepared white paper against your negative, and then placing it in the sunshine, you get a copy of your photograph, and, moreover, you can get as many copies as you like by repeating this process.

Now, God wants us to bear the likeness of Jesus Christ. He has told us that in our text. For that a prepared heart is

IN CHRIST

1. Place of Relationship (II Cor. 5:17), Salvation.
2. Place of Reconciliation (Eph. 2:13), Separation.
3. Place of Rest (Rom. 8:1), Security.
4. Place of Rejoicing (Phil. 3:3), Shouting.
5. Place of Responsibility (John 15:4), Soul Winning.
6. Place of Reliance (I John 2:28), Submission.
7. Place of Riches (Eph. 1:3), Surprise.
8. Place of Resurrection (I Thess. 4:16), Satisfaction.—Elias C. Goehle.

necessary. God has prepared our heart as well. Be like Jehoshaphat, to whom God said, "Thou hast prepared thine heart to seek God" (II Chron. 19:3). When we really yield our heart to Jesus, I think we can say that we have prepared our heart. "My son, give me thine heart." The next thing is to look to Jesus Christ; to face Him steadily. We must not turn aside and look at evil or sin—that spoils the picture at once. Sometimes a person after having taken a photograph forgets to turn the film, and takes another photograph on the same film. Both photographs are spoilt! Jesus said, "You cannot serve God and mammon." Then the likeness must be developed: it is not seen all at once. A film may be developed in a few moments, but it takes a lifetime to develop the likeness of Jesus Christ. Some of our friends here this morning have been looking at Jesus for thirty years, or even forty years, and yet we have to confess that the likeness is not nearly complete. We must develop it daily, by prayer and earnest effort. Gradually, but very surely, the "beauty of Jesus will be seen in me." Lastly, we said that ever so many copies of the photograph may be made by contact. In the same way it is possible for us to make more disciples of Jesus Christ through their contact with us. Yet, it is possible! And what a joy it is too! Let us try by our words and actions to cause others to love Him too.—P. N. Bushill, in *Australian Baptist*.

WHAT ELEMENTS SHOULD BE FOUND IN THE "IDEAL" WORSHIP SERVICE OF THE CHURCH?

A Symposium

First, though not most important, the creation of a spiritual atmosphere through quietness, music, and dignified procedure.

Second, prayers that touch the needs of those present.

Third, and most important, sermons which always present the plan of salvation. Have in them an appeal for decision and aim in the course of time to give a well defined knowledge of the Scriptures.

Fourth (1) selection of hymns in harmony with subject; (2) solos, or duets selected with a view to the subject, sung at strategic points in the program, by consecrated singers.

Fifth, whole service planned for the glory of God and edification of hearers.—Edward R. Barnard, pastor, Central Presbyterian Church, St. Petersburg, Fla.

Read These Titles

- 1 The Antichrist and the Covenant
- 2 Woman's Rebellion and Its Consequences
- 3 The Case for Complete Adult Creation
- 4 Are Christians Freed from the Law?
- 5 A Prophet Whom the Lord Knew Face to Face

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Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

Harris-Hendershot Party conducted a meeting at Sorento, Ill., in the Community Park Tabernacle during July. There was splendid attendance each evening and a great blessing was poured out on the whole community.

Theodore A. Piper had charge of the music in an independent union tent campaign, in Redlands, Calif., during the month of July. For the past two and a half years he has been engaged in gospel campaigns in Los Angeles, Oakland, San Jose, and other cities of California, as musical director, pianist and cornetist for some of the leading evangelists.

L. Brooks Laumann Party, consisting of Mr. Laumann, assisted by Jerry Kok and Lawrence Wahlen, had a series of meetings for the last two weeks of July in the neglected parts of southern Illinois. The party only spent one or two nights in each community, holding services in school houses and churches. These meetings were attended by large crowds and there were many conversions. This series of services was sponsored by the American Bible Sunday School mission-ary, Mr. J. C. Michael.

John W. Troy, assisted by Bill Thomas, of Altoona, Pa., as pianist, and Albert Hesketh, Hamilton, Ont., as song leader, conducted a union campaign in Olean, N. Y., during July. This campaign was under the auspices of fourteen churches. Dr. A. Frank Houser, pastor of the First Baptist Church, was chairman of the committee. The meetings were held in a tent seating 2,000, and a nightly chorus of 200 voices greatly assisted in the meetings. Mr. Troy led the chorus and Mr. Hesketh led the congregational singing and was soloist. The mayor of the city gave words of welcome at the opening service. The campaign resulted in several hundred conversions and reconsecrations. The Lord greatly blessed the meetings. Mr. Troy will begin his next meeting in Auburn, N. Y., September 24.

R. I. Humberd gave his Bible Chart Lectures at the Bible conference held at the Practical Bible Training School near Binghamton, N. Y., during the week of July 24.

Bonney Workers, with Mrs. G. E. Bonney as evangelist and Mr. Bonney as singer and organizer, report the busiest year of their twelve years experience in the evangelistic field, having conducted eighteen campaigns during the past twelve months.

"The Musical Kindigs" assisted R. A. Frook in a three weeks tent campaign in July. The attendance was remarkable and the power of the Holy Spirit prevailed throughout. Many were saved and the Christian people were definitely quickened. From this meeting in Jackson, Mich., they went to Cedar Falls, Iowa, to assist in a Bible conference.

Guy W. Green, lay evangelist of Kansas City, Mo., held services for the Federated Methodist-Presbyterian Church, Richards, Mo., July 9 to 23. On the last Sunday morning of the meeting ten persons were received into the church. Mr. Green made twenty-three addresses in Richards. B. Edward Zeiss, of St. Louis, had charge of the children's work and the music of the campaign.

John M. Currie, of Melrose Highlands, Mass., has been the supply preacher at the First Baptist Church, Braintree, Mass., on July 9 and 30, and at the Community Church, Greenwood, Mass., on July 16 and 23. He was the guest preacher during August, in the church made famous by the ministry of Dr. A. J. Gordon, the Clarendon Street Baptist Church, Boston. Evangelist Currie will begin his twentieth year in the evangelistic field with a campaign in the First Baptist Church, Sanford, Me.



Gospel Tent used by John W. Troy in union evangelistic campaign, Olean, N. Y.

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Vom Bruch Evangelistic Party are now at Haddon Heights, N. J., in a tent meeting with George Palmer. They are on the air daily over WRAX, and assisting in the noon day services at the Arch Street Methodist Church. Mr. Vom Bruch was the first speaker at the Pine Brook Bible Conference conducted by the Young Peoples Church of the air, Percy Crawford, director. After attending the Winona Lake Bible Conference they will begin their next season's work in Chicago, Ill.

John B. and Mrs. Long, "The Singing Longs," just closed their twelfth campaign for this season in Phoenix, Ariz. It was the best year in their fourteen years of evangelistic work. Twelve hundred were saved and added to the churches, more than two hundred young people consecrated themselves for life service. Over 300,000 chapters of the Bible were read by actual count. The Longs began meetings in the First Baptist Church,

Clarkdale, Ariz., with Fred Pulliam.

Sylvester Sanford writes: "A two weeks meeting was held in the United Brethren Church in Bear Lake, Pa., which resulted in fifty conversions. Forty children and young people furnished music in the chorus choir and gave a Bible drill during the meeting. The Baptist Church closed their regular service and united with us, which helped to make the meeting a blessing to the entire community. Following we had a two weeks meeting in the Kissinger Memorial Church in Salamanca, N. Y., which closed on July 23. There were seventy conversions and a great spirit prevailed."

Homer W. Grimes reports successful campaigns in Danbury, Conn., Detroit, Mich., Greene, Barr Mills, and Rockland, Me., during the past summer. There was real revival and many souls saved in each of these fields. Evangelist Grimes and party also participated in Bible conferences at Rumney, N. H., and Salem, Me., and at the Methodist camp meeting at Jacksonville, Me. Mr. Grimes was the speaker at the Berean Baptist Association meeting in St. Johns, Mich., in May. Carl E. Fredrickson, of Boston, is the musical director and soloist of the party. His work with the young people has been a feature of each campaign. The party carries on an extended radio ministry in New England, having broadcast services over twelve stations during recent months.

Edward Vander Jagt and family held a two weeks campaign June 18 to July 2, in Gladwin, Mich., at the Skeels Baptist Church, Leslie D. Gross, pastor. Street meetings were held in West Branch and Gladwin Saturday evenings. One meeting was held in a nearby school house on Sunday afternoon at which nineteen souls confessed Christ. About forty confessed Christ during the two weeks of meetings.

T. C. Crume, Covington, Ky., and I. C. Petres, are in a county-wide campaign in the new City Auditorium at Cynthiana, Ky. Dr. Marvin Adams, pastor of the

First Baptist Church, and Dr. Freyman, of the First Methodist Church, are backing this campaign. Dr. Crume recently closed a great meeting at Burlington, Ky.

William F. and Mrs. Rawlins, with their "Good News Special Bus," a picture of which appeared in the July *MOODY MONTHLY*, are engaged in open air work in the city of Chicago under the auspices of the Christian Business Men's Committee. The day is spent in advertising the noon hour theater service, which is held each day in the Illinois Theater. The "Bus" attracts thousands to the reading of the two Scripture verses, Matthew 11:28 and John 3:16. In the evenings they hold street meetings, Mondays and Fridays at State and Quincy Streets in the heart of the loop, the other nights in various parts of the city. They report for the first month's work, 2,000 tracts given out, 474 Gospels of John, 42 raised their hands for prayer, and 32 definitely accepted Christ as their personal Saviour. These workers expect to be in Chicago until the first of October, and ask that they be remembered in prayer.

Ray Osterhouse, evangelist, and Kermit Finley, song leader, had a successful season of gospel ministry during this past summer. They held meetings in Cleveland, Willoughby, Swanton, Toledo, Ohio, Erie, Pa., Buffalo, N. Y., Detroit, Grand Rapids, Muskegon, Sparta, Mich., Chicago, Joliet, Rockford, Ill., Richland Center, Wis., Eldora, Cedar Rapids, Grandview, and New London, Iowa. They were privileged to broadcast from W-M-B-I, WASH, WOOD and WJAY.

World's Christian Fundamental Association Convention held its sixteenth annual gathering during the last week of June in the Moody Memorial Church, Chicago. "The Unchanging Christ for the Changing World" was the theme that pervaded the rich and inspiring program. Messages supporting this thesis were delivered by eminent speakers from every part of the nation and beyond—Gray of Chicago, Buswell of Wheaton, Riley of Minneapolis, Bingham of Toronto, Trumbull of Philadelphia, and many others. Dr. Paul W. Rood, president, was continued in the office which he has filled with distinction.

The Resolutions Committee (Trumbull, Ironside, Davis) presented a document evaluating various great scriptural doctrines, and which also spoke words of warning regarding the Laymen's Missionary Inquiry, the Oxford Group Movement, and the proposed recognition of Soviet Russia by the United States Government.

The seven days of intense and eager attention to the program, the ministry of song, the seasons of devotion, and the opportunities for Christian fellowship will live in the memory of the thousands of participants in this blessed event.

MONTROSE MINISTERIAL INSTITUTE

At the close of this institute in July, the ministers present passed a series of resolutions in appreciation of all who had anything to do in its promotion, including the following:

"We are deeply conscious of our indebtedness to the Moody Bible Institute for the quality of the program with its quartette of teachers in the persons of Dr. James M. Gray, President, Dr. W. P. White, Max I. Reich, and Professor Robert R. Fritsch. In the character of their addresses and Christian spirit, we have found instruction and inspiration."

NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

Harry McCormick Lintz held a series of meetings during July in the Burton Avenue Baptist Church, Waterloo, Iowa, Anton Cedarholm, pastor. Though the weather was very warm there was a splendid attendance, and earnest attention was given to the messages.

Another engagement of Mr. Lintz was a meeting in the First Baptist Church of Sparta, Mich., July 30, A. O. Odegard, pastor. There were five who professed conversion, eight who renewed their allegiance to the Lord, and four who consecrated their lives to the Lord. Mr. Lintz will hold a second evangelistic campaign in this church from September 10 to October 1.

Dr. Henry Ostrom was the preacher at the Union Gospel Tabernacle, Racine, Wis., on Sunday, July 23.

W. W. Shannon held evangelistic meetings in the British Isles during the months of July and August.

Max I. Reich was one of the teachers at the New York Summer School of Theology held July 10-15 in the Calvary Baptist Church, New York City, Dr. Will H. Houghton, pastor. He also addressed the Montrose Ministerial Institute at Montrose, Pa., July 17-27.

The Christian Education Institute convened at Montrose, Pa., July 10-16, and great interest was shown in the class work of the teachers, Dr. W. P. White and Clarence H. Benson. Credit was given for the work done, by the Evangelical Teacher Training Association.

FUTURE ENGAGEMENTS

Harry O. Anderson—October, Pomona, Calif.
Harry Beckman—Aug. 14-25, Reelsville, Ind.; Sept. 10-22, Danville, Ind.; Oct. 9-20, Fillmore, Ind.

John M. Currie—Oct. 9-29, Sanford, Me.; Oct. 31-Nov. 19, Boston, Mass.

Horace F. Ervin—August, Providence, R. I.; October, Arkansas City, Kan.; November, Winfield, Kan.

Homer W. Grimes—Aug. 20-27, Grand Ledge, Mich.; Sept. 3-24, Mechanic Falls, Me.; Oct. 1-15, Cliftondale, Mass.; Oct. 22-Nov. 12, Quincy, Mass.; Nov. 14-26, Easton, Me.; Dec. 3-17, Massillon, Ohio; January, 1934, Detroit, Mich.; February, Florida.

Philpott-McKee Party—Sept. 10-24, Moody Memorial Church, Chicago, Ill.; Oct. 1-15, Evansville, Ind.; Oct. 22-Nov. 12, Buffalo, N. Y.; Nov. 19-Dec. 10, Harrisburg, Pa.

Gipsy Smith, Jr.—Aug. 13-20, Breezewood, Pa.; Aug. 21-27, Moundsville, W. Va.; Sept. 24-29, Greensboro, N. C.; Oct. 1-15, Marietta, Ga.; Oct. 22-Nov. 5, Louisville, Ky.; Nov. 12-26, Richmond, Va.; Nov. 29-Dec. 17, Prue Bluff, Ark.; Jan. 7-21, Miami, Fla.; Jan. 28-Feb. 11, Birmingham, Ala.; Mar. 18-Apr. 11, Richmond, Va.

O. W. Stucky—August, Trinity Baptist church, Detroit, Mich.; Sept. 24-Oct. 8, Wayne, Mich.; Oct. 15-30, Berkley, Mich.; Nov. 5-19, Dearborn, Mich.; Nov. 21-Dec. 3, Fowlerville, Mich.

John W. Troy—September, St. Petersburg, Fla.; Sept. 24-Oct. 15, Auburn N. Y.; Oct. 16, Kane, Pa.

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Book Notices

Any book favorably mentioned in this department may be secured from the Bible Institute Colportage Association, 843 North Wells Street, Chicago.

Helps on the Road, by Charles M. Jacobs.

In this all too brief series of expository homilies, the disciplined theologian carries his readers to true devotional heights. For the nonce, the keen analyst becomes the simple shepherd of souls, with bread for hunger in his hands. Those who feed upon these fragments will be strengthened and sustained, and in their refreshment thank God for His gift to the Church.

197 pages. 6¼ x 4½ inches. United Lutheran Publication House, Philadelphia. \$1.00. J. R. R.

Daily Communion, by Samuel McPheeter Glasgow.

Here are communion messages for every day of the year: a verse of Scripture, appropriate comment, and the verse of a hymn. One page is given to each day. This may be used either for table grace or family altar. For family or private devotions there are also added daily readings for completing the Bible in a year, with an index of Old and New Testament references used. A splendid manual for the quiet hour and family altar.

399 pages. 6½ x 4 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.00. C. H. B.

Scatter—Her Summer at a Girl's Camp, by Leslie Warren.

This delightful story of the out-of-doors is fascinating with its mystery, adventure, and humor. A sustaining thread of good sportsmanship and loyalty make the book one that can well be put into the hands of the teen-age girls. This rapidly moving story, written from a girl's own point of view, will be enjoyed by all who like the freedom and sheer joy of the happenings of youth.

295 pages. 8 x 5½ inches. Lothrop, Lee, and Shepherd Company, Boston. \$1.50. J. E. C.

In the Cauldron of Russia, by I. S. Prohanoff.

The author is a well informed student of Russian affairs. Here he records forty-five years of Christian life and service in a land where the daily round was oppression and persecution. However, instead of using his thrilling experiences for the purpose of providing sensational reading for a morbid public his one object has been to prove that by the preaching of the gospel, atheism and not God and religion will be abolished from Russia. Much attention is given to the founding and development of the Russian Evangelical Christian Union, of which he is the president.

270 pages. 8 x 5½ inches. All-Russian Evangelical Christian Union, New York. \$1.50. C. H. B.

Life Quest and Conquest, by Lionel B. Fletcher.

Few men have given more thought and service to the evangelism of children and youth than Lionel B. Fletcher, of Great Britain. He has written this message especially for young people because his experience has taught him "how anxious tens of thousands of our young men and women are to accept the invitation and challenge of Jesus as He says to them: 'Follow Me!'" But "what youth seeks is a salvation which implies dangerous living for Christ; not a safety which develops a softy, but a religion which gives confidence, challenge and conquest." Here is a book that could most profitably be placed in the hands of every one in the teen age.

127 pages. 7¼ x 4¾ inches. Marshall, Morgan and Scott, London. 35 cents. C. H. B.

Songs of Angels, by O. J. Robinson.

The title introduces a series of twenty-one sermons by the pastor of Calvary Baptist Church, Tyler, Tex. The author is thoroughly conservative and knows how to interpret the mind of the Spirit. It took courage to preach them, for he is utterly faithful in dealing with sin, but with a winsomeness which is most appealing. In his cure of souls he first applies the stinging salt and then pours in the healing oil.

188 pages. 7½ x 5¼ inches. Fleming H. Revell Company, New York. \$1.50. J. R. R.

Money Power, by Charles A. Cook.

This text largely considers that question whether man shall control money or money control man. It differs from similar discourses upon Christian stewardship in that money as a power in the lives of men is here considered with the aim and purpose of helping men to make a proper valuation of that power for their own benefit and the good of others. Danger marks and direction posts are set up so that none need go astray or stumble into pitfalls along the way.

91 pages. 7½ x 5 inches. Fleming H. Revell Company, New York. \$1.00. C. H. B.

Pastoral Theology, by John H. C. Fritz, D.D.

This volume of twenty-four thought provoking chapters is a most thorough survey of the field with which it has to do. It covers practically every aspect of pastoral responsibility; it quotes innumerable authorities in the field; it cites scripture upon scripture for the theological positions taken, and it quotes, without hesitation, Latin, Greek, Hebrew, German—as the authority cited occasions. The title page carries the information that the volume is "a handbook of scriptural principles written especially for pastors of the Lutheran Church." While many will take issue with some of the theological positions taken, the author is to be commended for stating clearly, fearlessly and fully, the convictions of the particular synod of the Lutheran denomination that the volume represents.

343 pages. 9¼ x 6¼ inches. Concordia Publishing House, St. Louis, Mo. \$3.25. H. F. S.

Archaeology and the Bible, by George A. Barton, Ph.D., LL.D., D.D.

This excellent work by the professor of Semitic languages in the University of Pennsylvania and director of the American School of Oriental Research in Bagdad, is one of the most comprehensive and complete studies of archaeological research that has ever been published. It has been his purpose to gather into one volume the most valuable information of all sorts that the excavations in Bible lands have afforded and to put it in such form that it may be of service to the pastor and the Sunday School teacher. So popular and practical was this work that five editions were published between 1916 and 1927, the one of 1924 being a complete revision of the text. Since that date there has been so many new archaeological discoveries that the author has again felt the necessity of revising the chapters and placing at the disposal of the readers all the knowledge gained in recent years. While Part I treats of Bible lands, their exploration and the resultant light on the Bible and history, Part II contains many translations of ancient documents which confirm or illuminate the Bible. There are 330 illustrations and 135 full page plates. The complete index includes all the Scripture passages upon which archaeological light has been thrown.

733 pages. 8 x 5½ inches. American Sunday School Union, Philadelphia. \$3.50. C. H. B.

A Reasonable Faith, by Leander S. Keyser, A.M., D.D.

Dr. Keyser is a recognized authority on Christian apologetics and we are glad he has gathered into this book many of his valuable contributions that have been delivered at Bible conferences or have appeared in various periodicals. Some of the most outstanding chapters are The Reasonableness of Christian Faith, Some Evidences from Archaeology, Creation versus Evolution, and Christianity's Evaluation of Man. We covet for this volume the large circulation that has accompanied the author's many other excellent works which he has prepared to foster belief and banish doubt.

192 pages. 7¼ x 5 inches. Fleming H. Revell Company, New York. \$1.50. C. H. B.

Some Notable Confessions, by Theodore Walz.

Under "Confession of Sin" the author discusses Achan, David, Peter, The Prodigal Son, The Publican, Judas, and Paul; and under "Confession of Faith," Simeon, Peter, The Thief on the Cross, Thomas, and Paul.

These twelve discourses come from the pen of the pastor of the Evangelical Lutheran Church of Our Saviour, Cincinnati, Ohio, and follow the standards of the Reformed theology. They magnify the Word of God and apply it to the needs of fallible humanity with spiritual discernment. Such a ministry holds blessing in its heart.

119 pages. 7¼ x 5½ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. \$1.00. J. R. R.

John Barleycorn: His Life and Letters, by Dan Poling.

The liquor enormity is personalized in John Barleycorn who commonly acts in the role of orator before various groups on sundry occasions. His complaisant manner suits well the sophistries of his argument as everywhere he so consistently poses as the arch benefactor of humanity. Sharply challenged wherever he goes, he is aggrieved at the challenger's lack of courtesy as he affects an air of injured innocence. But it is the arrow of satire tipped with subtle humor so often shot from the bow of serious purpose which pierces the armor of John Barleycorn. The high lights of the drama flash out again and again as his enemies unmask his true character.

Young people will read this book with relish, and it will do them good, for it furnishes the educational content so much needed at this critical juncture of the temperance fight.

245 pages. 7½ x 5½ inches. John C. Winston Company, Philadelphia. \$1.50. J. R. R.

Annie and the Knives and Other True Gospel Stories for Boys and Girls, by Edith Goreham Clarke.

Mrs. Clarke is a children's evangelist who holds large groups of boys and girls spell-bound as she tells them about the Lord Jesus. In this book are stories and gospel messages, written as she would tell them, illustrated for children to understand and enjoy. These studies are recommended for boys and girls to read, for mothers to read to their children, and for speakers to use as the basis for talks to younger groups.

104 pages. 5½ x 4¼ inches. G. F. Vallance, Barkingside, Essex. Paper. 35 cents. J. E. C.

Behind the Scenes in the Days of Our Lord, by Beth J. Coombs Harris.

In true historical setting a narrative is told into which is woven many of the significant events in the life of our Lord upon earth. By use of the story, interest is sustained in the lives and customs of the Jewish people and in the development of many Scripture truths. The doctrine of redemption is beautifully woven into the story. The book is especially recommended for the teen-age and those young in the Christian faith as a basis of understanding and interest in Bible study.

155 pages. 7 x 5 inches. John Ritchie, Ltd., Kilmarnock, Scotland. 50 cents. J. E. C.

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Modern Education and the Prophet to Nineveh, by Victor C. Oltrogge.

This brochure is written particularly in defense of the book of Jonah because this book probably more than any other has been held up to ridicule in our colleges and universities. The writer gives concrete instances of just what treatment the book of Jonah, as well as other historical portions of the Bible, is experiencing in our modern institutions of learning, and then proceeds to give irrefutable evidence of its historical character. The authentic account of the experience of James Bartley, who was actually swallowed by a whale and later rescued when the sea monster was killed, is one of the most startling and confirming arguments presented. This booklet should be put into the hands of every college student whom blind and prejudiced teachers have misinformed regarding the authenticity of God's Word.

47 pages. 7 x 5 inches. W. B. Howell and Company, Waterloo, Iowa. 25 cents. C. H. B.

The Mystery of Iniquity, by Louis Richard Patmont.

The subtitle more definitely reveals the contents of this book: An Exposé of the Spirit and Nature of International Communism. Many books upon Russia are being written today, some of them being adroit propaganda for foreign readers, written for the evident purpose of deception; while other writers, like Sherwood Eddy, have been blinded by their capitalistic prejudices and communistic sympathies. First-hand knowledge of the actual workings and results of communism are difficult for a foreigner to obtain, hence we are greatly indebted for the testimony of this eyewitness, who risked his life in obtaining the evidence. The author relates his findings to certain unfulfilled prophecies in the Bible, and shows up the blasphemous claims and teachings of communism, as well as its heartless destructive practices in striving to reach its goal, namely, violent world-revolution and the stamping out of all that is sacred to Christianity, such as the Church, the Christian home, Christian morals, personal rights, and civil and religious liberty. Assuredly "the mystery of iniquity" is rapidly gaining ground in all the countries of the world, and our eyes should be wide open to these recognized facts before it is too late.

234 pages. 8 x 5½ inches. The Greater Publishing Company, Fresno, Calif. G. S.

D. L. MOODY'S BOOK FUNDS

Administered by the Bible Institute Colportage Association of Chicago. The following contributions have been received from July 1 to 31, 1933, inclusive:

	Number of Contributions	Amount of Contributions
Africa	1	\$ 1.00
Fire Station	1	2.00
Hospital	230	859.24
India	120	25.00
Latin America	9	26.90
Lodging House	1	.50

Lumber Camp	138	492.97
Mountain	69	400.25
Negro	7	17.00
Philippine Islands	1	20.00
Pioneer	16	33.84
Prison	140	447.96
French Louisiana	3	10.50
Free Tract	5	8.65
Spain	1	2.00

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The total amount of literature sent from July 1 to July 31, 1933: 5,794 Colportage Library books, 7,555 Evangel Booklets, 10,991 Pocket Treasuries, 47,619 Tracts, 15,662 Gospels of John (Horton edition), 783 Testaments, 186 Praise (song) pamphlets, 4 Bible Alphabet and Memory Work booklets. Sent in: 333 shipments to 40 states, 7 shipments to Philippine Islands, 6 shipments to Porto Rico, 5 shipments to Canada, 96 shipments to 21 foreign countries.

Africa Book Fund: 4 shipments: 18 Colportage Library books.

Fire Station Book Fund: 4 shipments to 2 states: 95 Colportage Library books, 260 Evangel Booklets, 225 Pocket Treasuries, 265 tracts, 130 Gospels of John (Horton edition).

Free Tract Fund: 31 shipments to 18 states, 1 shipment to Canada: 8,527 tracts.

French Louisiana Book Fund: 2 shipments: 53 Colportage Library books, 84 Evangel Booklets, 505 tracts, 100 Gospels of John (Horton edition), 27 Testaments.

General Mission Fields Book Fund: 56 shipments to 6 foreign countries: 147 Colportage Library books, 68 Evangel Booklets, 20 Pocket Treasuries, 2,145 tracts, 81 Gospels of John (Horton edition), 1 Bible Alphabet and Memory Work booklet, 5 Testaments.

Hospital Book Fund: 77 shipments to 25 states: 875 Colportage Library books, 1,216 Evangel Booklets, 2,344 Pocket Treasuries, 8,651 tracts, 3,654 Gospels of John (Horton edition), 31 Testaments.

India Book Fund: 5 shipments: 175 Colportage Library books, 162 Evangel Booklets, 200 tracts, 110 Gospels of John (Horton edition).

Latin America Book Fund: 6 shipments to Porto Rico, 28 shipments to 11 foreign countries: 1,083 Colportage Library books, 960 Evangel Booklets, 7,400 tracts.

Lodging House Book Fund: 1 shipment to 1 state: 25 Pocket Treasuries, 55 tracts, 25 Gospels of John (Horton edition).

Lumber Camp Book Fund: 17 shipments to 10 states: 234 Colportage Library books, 1,275 Evangel Booklets, 3,926 Pocket Treasuries, 3,739 tracts, 26 Testaments, 51 Praise pamphlets, 2,361 Gospels of John (Horton edition).

Mountain Book Fund: 79 shipments to 11 states: 757 Colportage Library books, 650 Evangel Booklets, 510 Pocket Treasuries, 2,640 tracts, 2,811 Gospels of John (Horton edition), 618 Testaments, 3 Bible Alphabet and Memory Work booklets, 35 Praise pamphlets.

Negro Book Fund: 4 shipments to 4 states: 157 Colportage Library books, 83 Evangel Booklets, 25 Pocket Treasuries, 220 tracts, 225 Gospels of John (Horton edition).

Philippine Islands Book Fund: 7 shipments: 65 Colportage Library books, 26 Evangel Booklets, 60 Pocket Treasuries, 385 tracts, 45 Gospels of John (Horton edition).

Pioneer Book Fund: 24 shipments to 13 states, 4 to Canada: 653 Colportage Library books, 728 Evangel Booklets, 976 Pocket Treasuries, 4,135 tracts, 2,536 Gospels of John (Horton edition), 100 Praise pamphlets, 16 Testaments.

Prison Book Fund: 92 shipments to 27 states: 1,210 Colportage Library books, 1,607 Evangel Booklets, 2,830 Pocket Treasuries, 8,432 tracts, 3,509 Gospels of John (Horton edition), 60 Testaments.

Railroad Book Fund: 1 shipment to 1 state: 55 tracts, 17 Colportage Library books.

Seamen's Book Fund: 1 shipment to 1 state, 1 shipment to 1 foreign country: 30 Colportage Library books, 36 Evangel Booklets, 50 Pocket Treasuries, 165 tracts, 75 Gospels of John (Horton edition).

Spain Book Fund: 2 shipments: 225 Colportage Library books, 400 Evangel Booklets, 100 tracts.

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Alumni News

William M. Runyan

In collaboration with the Alumni Association of the Moody Bible Institute

This department provides items of personal and general news of special interest to all former institute students. Heartily and prayerful cooperation will be greatly appreciated. Please send news items promptly, written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.

FACULTY AND STAFF SPEAKING ENGAGEMENTS

Iris Ikeler McCord, July 15, West Side Rescue Mission, Chicago; July 9, 16, Young Married People's Fellowship, Moody Memorial Church, Chicago; July 23, 30, the Marturean Class, Buena Memorial Presbyterian Church, Chicago.

W. Taylor Joyce, July 3, Lake Odessa Bible Conference; July 10, Bible Faith Mission; July 23, Mennonite Church, Carlock, Ill.; July 27, First Evangelical Church, Winnetka, Ill.; July 30, presented certificates to class completing correspondence course, Methodist Protestant Church, Kasbeer, Ill.

Clarence H. Benson, July 10-16, Christian Education Institute, Montrose, Pa.; July 16, County Sunday School Association Meeting, Methodist Episcopal Church, Monroe, Ind.; July 31-August 5, Teacher Training School, Ben Lippen (near Asheville), N. C.

Solomon Birnbaum, July 9, Westmont Gospel Tabernacle, Westmont, Ill.; July 10, address, D.V.B.S., Chicago Gospel Mission for Jews, Chicago; July 16, Methodist Episcopal Church, Elmhurst, Ill.

J. W. Davis, July 30, Second Evangelical Church, Chicago.

Dr. P. B. Fitzwater, July 16, Roseland Swedish Mission Church, Chicago; July 30, Church of the Open Door, Los Angeles, Calif.

D. L. Foster, July 2, 9, 16, First Baptist Church, Harvey, Ill.; July 19, Methodist Protestant Church, Kasbeer, Ill.

Harold L. Lundquist, July 2, Adult Department, Sunday School, Buena Memorial Presbyterian Church, Chicago; July 9, Christian Companionship Club, Moody Memorial Church, Chicago.

H. A. Hermansen, July 12, West Side Rescue Mission, Chicago.

Wendell P. Loveless, July 22-28, Gull Lake Bible Conference, Gull Lake, Mich.;

July 30, Immanuel Church, Holland, Mich.

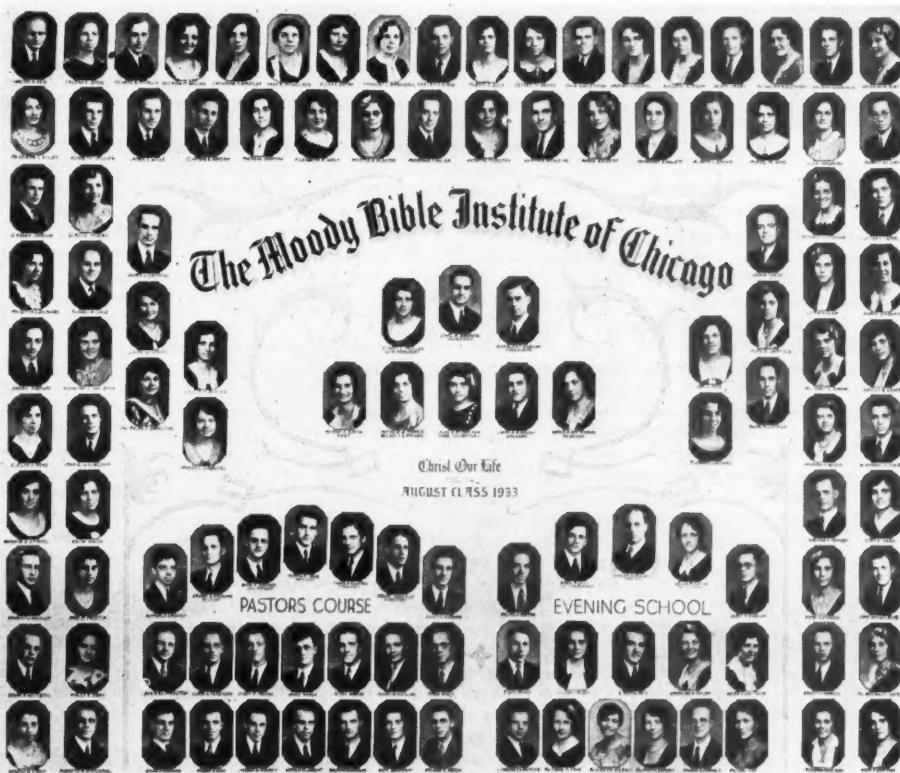
RECENT SPECIAL SPEAKERS

Miss Inez Green, Children's Refuge, Door of Hope Mission, Shanghai, China; Miss Elsie Weeks, Presbyterian missionary to Chile; Rev. Phineas B. Kennedy, Albanian Evangelical Mission; Miss Etta McClung, Presbyterian missionary to Mexico; Miss Myrtle C. Miller, missionary to Bulgaria, Near East Relief Board of Colleges; Miss Ann Benson, Swedish Evangelical Covenant Church, Des Moines, Iowa; Rev. Otto Loverude, pastor, Baptist Church, Great Falls, Mont.; Rev. Alden Biely, pastor, United Brethren in Christ, Lebanon, Pa.; Rev. W. E. Pietsch, evangelist, Los Angeles, Calif.; C. E. Carlson, Scandinavian Alliance Mission, Japan; Miss Alice Ringland, missionary, South Africa General Mission; Miss Lulu D. Erwin, Chicago representative, American Mission to Lepers; J. W. Guilding, Africa Inland Mission; Miss Charlotte Cobb, candidate under South China Boat Mission; Miss Oddweig Thompson, Scandinavian Alliance Mission, Africa; Mrs. Van V. Eddings, Orinoco River Mission, South America; Rev. George E. Whitten, pastor, Kumler M. E. Church, Springfield, Ill.;

Rev. B. H. Shaddock, pastor, M. E. Church, E. Liverpool, Ohio; Rev. H. D. Herrstrom, pastor, Akron Gospel Tabernacle, Akron, Ohio; Dr. Paul Rood, Turlock, Calif.; Rev. Ralph Norton, director, Belgian Gospel Mission; Dr. William P. White, Bible teacher; Rev. W. H. Stone, evangelist, Portland, Ore.; Mrs. Charles E. Hillis, co-pastor, First Baptist Church, Oelwein, Iowa; Rev. Edward L. Morgan, pastor, Baptist Church, Lovelady, Tex.; Rev. Earl Hair, Troy, N. H.; Rev. Isaac Page, China Inland Mission, Chicago; Rev. H. B. Centz, pastor, Union Square Presbyterian Church, Boston; Rev. L. D. Williams, pastor, M. E. Church, Dover, Minn.; Rev. Herbert T. Kant, Moravian Church, Green Bay, Wis.; Dr. W. F. Pettingill, Wilmington, Del.; Rev. Edward A. Lang, Congregational Church, Manson, Iowa; Rev. Fred Conant, retired Baptist minister, New York, N. Y.; Rev. Henry Burk, evangelist; Rev. B. L. Jones, pastor, U. B. Church, Decatur, Ill.; Rev. L. H. Athey, pastor M. E. Church, Vernon, N. J.; Mr. Jacob Funk, Lebanon, Pa.; Mr. Peter Deyneka, missionary, All-Russian Slavonic Evangelical Union; Rev. Roy Brehm, assistant director, Scandinavian Alliance Mission; Mrs. Milton Amie, missionary to Africa, Congo Inland Mission; Mr. Louis Gaston, native of India, returning home as missionary; Rev. W. E. Buchanan, Owensville, Ind.; Rev. Howard C. Fulton, pastor, Belden Avenue Baptist Church, Chicago; Mrs. C. E. Stone, Oelwein, Iowa.

ARCHIBALD R. WRIGHT

The last issue of the MONTHLY contained a brief announcement of the death of Mr.



Graduating Classes, August, 1933

Wright, but time did not permit more. He passed away after a month's illness at the home of his father-in-law in St. Joseph, Mo., the funeral service being held in the First Presbyterian Church of that city. As the President of the Institute was absent in the east, he was represented at the funeral by the Business Manager, Mr. Gaylord, and the Director of the Bureau of Maintenance, Mr. Herron, both of whom participated in the service.

As nearly as possible to the hour of the service at St. Joseph, a memorial service was held in the Institute, presided over by the Dean, Rev. Mr. Lundquist, and participated in by Dr. Fitzwater of the Faculty, Mr. Joyce, Director of the Correspondence School, and Rev. Mr. Giles, formerly associated with Mr. Wright in our Bureau of Maintenance, when the latter served as its Director.

Mr. Wright was a Presbyterian minister, a graduate of the Presbyterian Seminary of Chicago, formerly known as McCormick Seminary, and he had held pastorates in Milwaukee and Chicago in this country, and Newtownards, Ireland, where he succeeded his father, Rev. William Wright. Returning to the United States, he became a field representative in the educational promotion work of the Presbyterian Church, a position he resigned to connect himself with the Moody Bible Institute.

Mr. Wright was a loyal and most intelligent defender of the "faith delivered once for all to the saints," and a winner of souls. He was an indefatigable worker also, at anything to which he put his hand, and he possessed a rare faculty for making friends, which will cause him to be missed by a wide circle of acquaintances. That he has entered into the presence of his Lord none who knew him can entertain any doubt, and there is he awaiting, thank God, a glad and glorious resurrection.

Mr. Wright left behind him a widow, but no children, and for her the prayers of many have been ascending to the throne of grace.

JAMES M. GRAY

"CHRIST OUR LIFE"

Under the inspiration of the above motto (Col. 3:4) the Summer Term class of 1933 came to the goal of graduation on August 3, and went forth, 121 strong, to serve the Master in such ways and places as His Spirit shall direct.

The large class filed into place upon the platform and into the choir loft, filling every available chair. The heart must indeed be hard and unimaginative that cannot thrill to such a sight. The entire morning program, which continued from ten o'clock until noon, merits commendation. The four speakers were evidently chosen on merit, and it was interesting to note the satisfaction indicated by each group in its particular speaker, for each was a distinct credit to the sponsoring class.

Earl A. Bruneau (Minnesota) served effectively as presiding officer. An octet of men and another of women punctuated the program with stirring and fitting vocal numbers. The four speakers and their respective themes were as follows: For the Evening School, Baden P. Rowe (Wales), "Serving Christ"; for the women, Natalie

Anne Morris (Maryland), "Life Abounding"; for the men, John A. Ramsey (Connecticut), "A Century of Christianity"; for the Pastors Course class, Henry Owen, Jr. (Canada), "The Word of the Cross."

The presenting of the class picture and the list of graduates makes impossible a merited résumé of each of these excellent addresses, which will assuredly live in the memory of those who heard for many a day.

The class song, "Christ, My Life," was the joint product of two New Jersey students—Verna E. Smith (poet) and Grace H. Kettenburg (musician). It was rendered in the usual manner, and was heartily received.

Telegrams of congratulation and good wishes were many, no less than eight former classes being represented by their secretaries, while the secretary of the British Alumni Auxiliary, Grace C. Cox, sent greetings from Brighton, England.

A new commencement feature was the announcement by Dean Lundquist of prizes awarded in the Essay Writing Contest in distributing a fund provided by Mrs. M. A. Ehlers, of Auburn, Ind. Participation was not restricted to the senior class. For the Day School, prizes bestowed were as follows: First, \$20, Chase A. Sawtelle; second, \$10.00, Hubal Lemley; the third, fourth, fifth and sixth in order, \$5.00 each, Grace Liddell, John LaHuis, J. Herbert Kane, and Victor L. Cappel. Three additional \$5.00 prizes were won by Lyllis Blackie, Evelyn Reno, and Murray W. Downey. Evening School prizes were bestowed as follows: First, \$20, F. J. Brumme; second, \$10.00, Albert L. Maxey, and third, \$5.00, Elsa M. Worgren.

The evening gathering taxed the capacity of the Auditorium. The anthem was unusually inspiring, which is saying much. "Lead, Kindly Light" was announced and commented upon by Dr. Gray as being peculiarly suited to these times of trial, and the direction by Mr. Bittkofer encouraged a spiritual and sympathetic rendering by choir and audience. Rev. Solomon Birnbaum, Director of the Jewish Missions Course, diplomas of which were granted to five graduates, read the Scriptures; Dr. H. Framer Smith, Director of the Pastors Course, which was on the occasion presenting twenty-one students for graduation, offered prayer.

The great audience, in which were many friends and relatives of the large graduating class, had the privilege of hearing President Gray as the speaker of the evening. His theme was "The Secret of Divine Guidance." The notable words of Paul, in Romans 12:1, 2, were lucidly dealt with in considering (1) The Divine Command, (2) The Divine Promise, and (3) Results Flowing from the Fulfillment of the Divine Promise. The message was intended to show the scriptural basis for guidance in life, as opposed to fanciful notions, such, for instance, as are offered at present by "Buchmanism." A life that is wholly yielded to God, that is instructed in the Word of God, and that is cleansed from sin, is assured of guidance. A double testimony was offered to this truth, that of the speaker himself, and that which he read from a volume by Dr. Andrew Murray. Peace, tranquillity, and assurance may

be definitely and constantly experienced by the believer who seeks guidance on the Bible basis.

Dean Lundquist presented diplomas to the graduates, after which he gave a brief message of cheer and encouragement. Of the number receiving the Institute diploma fifty-two were granted also the teacher's diploma of the Evangelical Teacher Training Association. The graduates and courses represented are as follows:

Evening School—

General Course: Lelah Mae Cation, Mrs. Carl Cox, Bernadine Augustine Juelson, Elizabeth Ethel Lewis, Mrs. Harry C. Munsey, Lillian Vivian Olsen, Mrs. Baden Powell Rowe, Helen Josephine Whitaker, James Elmer Burkham, Leonard Strother Cowherd, George Martin Fair, Charles George McDonald, Edward Guy McLain, Willard Allan Norton, Baden Powell Rowe, William Henry Stuckey.

Day School—

General Course: Esther Marie Anding, Gertrude May Bawden, Lyllis Melva Blackie, Lottie May Blair, Mildred Ruth Bock, Casiena Ellen Bross, Mrs. Ralph E. Donaldson, Margaret Lois Dornhoefer, Jennie Giaquinto, Anna Feodorowna Grycyna, Mrs. William Albert Gustafson, Elizabeth Enck Hagy, Cora Leona Hans, Laura Williams Hoover, Anne Julenia Johnson, Mrs. LaVern G. Kelley, Margaret Catharine Kirk, Kathryn Elizabeth Krimmel, Lucille Elizabeth Leake, Dorothy Elisabeth Lynip, Mary R. McCracken, Rose Marie Maietta, Gladys Mosier, Myrtle Eva Plaxton, Marian Harland Quick, Evelyn Hazen Reno, Viola Seabrook, Catherine Ann Stadler, Kathryn Tuinstra, Katherine Clarissa Van Dyke, Mrs. Reginald C. White, Margaret S. Willett, Eleanor Clara Woodard, Kathryn Marie Zoet, Robert J. Bulkley, Victor Lamar Cappel, Russell Allen Case, Ralph McKinley Compson, Walter Warren Filkin, Jr., William Albert Gustafson, Henry Haken, Hjalmar Ferdinand Horner, Carl Roger Johnson, Ernest Robert Johnson, Shirley Douglas Kinde, Albert Shui Lun Lau, Richard Nelson McCaslin, Kenneth McGrath, Frederick Talbot Miller, Clifford Emmanuel Nordine, John Allen Ramsay, Walter Andrew Reid, Herman Renkema, Everette Henry Schoenthal, John Arthur Tracey, John Van Der Schie, Jay N. Waterman, John Grady Willingham.

Missionary Course: Fayette Cornelia Barnard, Gladys Lorene Brown, Ellen Christine Doran, Edith Kruse, Ethel Louise Miller, Margaret Christine Pedersen, Verna Edwina Smith, Ruth Elizabeth Warfield, Muriel Manita Wood, James Wilson Griffiths, Ronald Hubert Tylston Hodgson, Sigurd Fredrick Westberg, James Cundell Wills, Jr.

Jewish Missions Course: Ida Sophie Imre, Harriet Jeanette Knippel, Angie Zuidema, Earl Angus Bruneau, Harry Shepard.

Christian Education Course: Frances Louise Churchill, Millicent Viola Johnson, Grace Helen Kettenburg, Mary Alice McWilliams, Natalie Anne Morris, Augusta Strohm, Theresa Worman.

Music Course: Violet Eleanor Bohy. Pastors Course: Roland Charles Aggers, Fred Bach, David Roderick Beecher, Ralph William Blakeslee, James Braga, Franklin

Moody Bible Institute Monthly

Henry Collins, Merrill Curtis Davis, Murray William Downey, Edward Sedwick Freeland, Erwin Jacob Gernand, Raphael Ammon Gingrich, Robert James Kees, Ben Robert Klippenstein, Joseph Francis Misicka, Henry Owen, Jr., Lloyd Alfred Peterson, Chase A. Sawtell, Dudley Alvord Sherwood, O'Ray Weeks, Ray Carl Weiskopf, Gerald Marcellus Wright.

The Registrar announced that 806 certificates for completed courses had been sent by the Correspondence School to students in forty states of the Union, and to Canada, China, England, Scotland, Spain, and Sweden.

AUXILIARY ACTIVITIES

The St. Louis, Mo., and Springfield, Ill., Auxiliaries held a joint meeting in June at Hillsboro Lake, Hillsboro, Ill. They reported that some thirty former students and friends shared the blessing of spiritual fellowship and the joy of recounting experiences of student days. Prayer for the Institute and the Alumni Association held a large place in the day's program.

The Portland Moody Fellowship met June 26 for a picnic and business and devotional meeting on the top of Mount Tabor. Irie A. Welch '23, secretary, wrote that they "sang those songs so dear to the heart of all who have attended M. B. I., and watched the rosy light of the setting sun slowly creep up and up the side of snowy Mount Hood, until finally it was left gray and chill in the evening twilight. Then we held our prayer service, asking God's blessing on 'the school that D. L. Moody founded,' and those who have so faithfully ministered to the needs of students of bygone days as well as of the present."

An evening of Christian fellowship was enjoyed by a group of 24 former M. B. I. and B. I. O. L. A. students at the home of John Esau '26, and Mrs Esau (Elvina Augsburg '24), at Bluffton, Ohio, June 16.

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September, 1933

WORLD'S CHRISTIAN FUNDAMENTALS CONVENTION

Turlock, California, July 17, 1933

Dear Dr. Gray:

I am writing to express the appreciation of the World's Christian Fundamentals Association for your contribution to the success of our convention in giving three messages, and in placing Professor Bittkofer at our disposal.

I hope it will be possible for us to reciprocate by rendering some service to the Moody Bible Institute. Please feel free to call upon us for any service we can render.

Wishing you God's richest blessing in the work you are doing, I am

Your friend and brother,

PAUL W. ROOD

STUDENTS OF OTHER DAYS

Daniel J. Kerr '20, East Grand Forks, Minn., was elected moderator of the Minnesota synod of the Presbyterian Church at the annual meeting in St. Paul in June.

E. E. Tiedt, D. D., '23, pastor, First Baptist Church, Waverly, Iowa, has been appointed chaplain in the Regular Army at Fort Sheridan, Ill.

Ola K. Bontrager '18, made the Institute her headquarters when she came to A Century of Progress Exposition in July. Miss Bontrager has for the past five years been church visitor and city missionary of the Fourth United Presbyterian Church, North Side, Pittsburgh, Pa.

Willis J. Dunn, Jr., '32, was graduated from college this summer. He is pastor of the Dayberg Church, Coldwater, Mich.

E. R. McLaughlin '23, pastor of the First Congregational Church, Morristown, N. Y., and Mrs. McLaughlin, on July 16 had their youngest child dedicated to the Lord in the Moody Memorial Church, Chicago.

David A. Dickey '05, pastor of the Presbyterian Church, Norfolk, Neb., in all the years of his ministry has served only three churches as pastor. He now has the privilege of broadcasting a sermon once a week by radio.

BORN

To Paul L. Arnold '31, and Mrs. Arnold (Anne E. De Young '29), a son, John Paul, June 27, Paxton, Ill.

To John N. Hudson '27, and Mrs. Hudson (Helen Finlayson '27), a son, James Norton, July 10, Tampa, Fla.

To T. DeWitt Payne '24, and Mrs. Payne (Grace L. Fraser '25), a son, Paul Judson, July 23, Rochester, N. Y.

To Reginald V. Reynolds '24, and Mrs. Reynolds (Victoria "Zan" Hamilton '23), a daughter, Ruth Shirley, May 20, Congo Belge, Africa.

To Oliver M. Thomson '30, and Mrs. Thomson (Dorothy H. Higgins '30), a daughter, Jean Edith, May 12, Joazeiro, Bahia, Brazil, S. America.

MARRIED

Arthur G. Anderson '29, and Sara Elizabeth Confer '30, July 21, Kenosha, Wis.

Leland L. De Flon '32, and Florence Eitman '30, June 6, Muscatine, Iowa.

R. C. Rodgers and Gretta E. Adams '20, May 15. Mr. Rodgers is pastor of the United Presbyterian Church, Elizabeth, Pa.

Griffith C. Rice '32, and Eleanor E. Gathman '33, May '27. Mr. Rice is superintendent of the Grace Gospel Mission, 3138 S. State St., Chicago.

AT REST

Mancie Montgomery '30, entered his heavenly home on June 28. His death followed an operation for appendicitis. Mr. Montgomery was assistant pastor of Hazel Park Baptist Tabernacle, Detroit, Mich. His wife, Hattie Gottschalk Montgomery '30, will have the sustaining prayers of many friends as she seeks to bring up her five-month-old son, Paul David, in the nurture and admonition of the Lord.

Mrs. Harry A. Miller (Maude B. Whitmer '27) went to be with the Lord on May 28, from her work in Africa. Harry A. Miller '26, and Mrs. Miller had established a school at Rethi, Kasenyi, Belgian Congo, and were teaching there. The cablegram gave no details concerning her death, and a letter from her dated April 22 had stated that she and her husband were both enjoying good health. Her husband, parents and four sisters may rejoice in the blessed promise of the resurrection.

Mrs. Herbert L. Peck (Grace A. Cady '96), closed her earthly life the third week in May, at Cooperstown, N. Y., where she was a faithful and active member of the Baptist Church. Earlier in life Mrs. Peck was a mission worker for several years in New York City, and after her marriage in 1904 resided on a farm near Cooperstown. She is survived by her husband, two sons and two daughters, two grandchildren, and two sisters, who may find their comfort in the Christian hope.

Gertrude E. Lamson '27, after a short illness with malarial fever, was called into higher service on May 11, from Villarica, Paraguay, her field of labor. The family of the young missionary, in Edgar, Wis., sorrow not as others who have no hope, and are finding divine comfort and sustaining grace in their bereavement.

Harold Voelkel '22, and Mrs. Voelkel (Gertrude Swallen '23), mourn the loss of their little fifteen-month-old son, William Harold, whom God called Home on June 15. Their letter reveals a depth of trust in and loving submission to the Lord, which must surely glorify Him. We quote briefly: "All the experiences of life when shared by the Lord are blessed, and we have been finding His promises more real and precious. Billy . . . is now and forever 'Safe in the Arms of Jesus.'"

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RADIO STATION

W-M-B-I

1080 kilocycles (277.6 meters)

CONTINUING TO SERVE

That station W-M-B-I may continue to serve the spiritual needs of a multitude of listeners is the constant prayer of those who have knowledge of its real mission and ministry.

That these prayers find abundant answer is evident from the letters which come to hand by almost every mail. From our files we share some heartening comments. Names and dates do not, of course, add materially to the value of these testimonies, hence are not given.

Comfort and encouragement for tried and troubled believers are a fragrant element of the W-M-B-I message, as the following lines indicate: "My husband has been out of work three years, so you can readily understand what your programs mean to us. This depression has taken all from us. We soon have to leave our home, in which we have lived for seventeen years. Through all these terrible blows and experiences your programs have been consoling—'Jesus never fails!'"

A young man sent a message with a note of joy: "As I am writing this letter I am listening to the conclusion of your Sunday afternoon broadcast. It has indeed been a marvelous and divinely blessed program, and I have received inspiration as never before to go out and win souls for Jesus Christ." The offering that was enclosed in this letter seemed a glad "Amen" to all that was said.

There is inspiration in the assurance

that our programs are wanted: "We bought our radio because of your inspiring broadcasts, and are frank to tell you the machine we have was chosen because of the clearness with which it was able to receive W-M-B-I programs."

Here is a worth-while testimony: "I was saved in a miraculous way only a few months ago. It was while listening to a W-M-B-I worship service that I was convinced for the first time that there was need of being saved. . . . Now I need to learn how to study the Bible, and I should like to know if you can direct me to some help on this subject." This testimony gave joy in the office, and the desired help was sent to the inquirer.

Not for a moment do we desire other than that this station shall live up to its purpose—"dedicated wholly to the service of our Lord and Saviour Jesus Christ."

That some hold the conviction that W-M-B-I should continue in its ministry is indicated by the recent receipt of two gifts, ten dollars each, from former Institute students, now missionaries in China. Though beyond the range of its broadcast, they are concerned for those who can hear, and who thus may find Christ or may be built up in the holy faith.

During the month of September the sunset hour broadcast will be on the air from

six to seven o'clock. Observe the schedule for the details of the program.

The graduation of the Summer Term class on August 3 deprives the station of the help of some excellent talent. One of the beautiful elements of studio experience is the joy that many of the M. B. I. students share in contributing to the programs. Some have vocal talent, and some are instrumentalists, but they alike do their several parts as unto the Lord. May the grace of God abound unto our friends and helpers who have left us. We shall also pray that the fall enrollment may reveal a goodly number of capable helpers who shall strengthen our forces for service during the coming months.

RADIO SCHOOL ANNOUNCEMENT

The Radio School of the Bible presents an advance announcement regarding the three courses which are to be offered during the fall term.

Tuesdays, 3:00-3:30 P. M., October 3 to December 19, "Synthetic Bible Studies," James to Revelation, Rev. W. Taylor Joyce.

Fridays, 10:40-11:20 A. M., October 6 to December 22, "The Apostles' Creed," Iris Ikeler McCord.

Saturdays, 3:15-3:45 P. M., October 7 to December 23, "Plain Talks on Satan and His Work," Wendell P. Loveless.

These periods will be conducted on Central Standard Time. The regular fee of \$1.00 will be charged for each course.

As formerly, enrollments may be for one or all of the classes.

We sincerely trust all former students of
(Continued in third column next page)

MONTHLY PROGRAM OF STATION W-M-B-I

Central Daylight Saving Time

Sunday, September 3, 10, 17, 24

- 7:30 A. M.—Swedish Service
- 11:30 A. M.—North Shore Church Services
- 1:30 P. M.—Norwegian Service
- 2:00 P. M.—Service of Worship and Praise

Monday, September 4, 11, 18, 25

- 10:30 A. M.—Devotional Hour
- 11:30 A. M.—Continued Story Reading—Wendell P. Loveless
- 12:00 M.—Loop Evangelistic Service
- 1:00 P. M.—Organ Program and Bible Reading
- 3:00 P. M.—Music
- 3:30 P. M.—Message
- 6:00 P. M.—Musical Program

Tuesday, September 5, 12, 19, 26

- 10:30 A. M.—Music and Missionary Hour—John R. Riebe
- 11:30 A. M.—Continued Story Reading
- 12:00 M.—Loop Evangelistic Service
- 1:00 P. M.—Organ Program and Bible Reading
- 3:00 P. M.—Music
- 3:30 P. M.—Scandinavian Service
- 6:00 P. M.—Music
- 6:30 P. M.—Message

Wednesday, September 6, 13, 20, 27

- 10:30 A. M.—Shut-in Request Program
- 12:00 M.—Loop Evangelistic Service
- 1:00 P. M.—Organ Program and Bible Reading
- 3:00 P. M.—Sunday School Lesson
- 3:30 P. M.—Music and W-M-B-I Tract League
- 6:00 P. M.—Special Program

Thursday, September 7, 14, 21, 28

- 10:30 A. M.—Music and Short Story Hour
- 11:30 A. M.—Continued Story Reading

- 12:00 M.—Loop Evangelistic Service
- 1:00 P. M.—Organ Program and Bible Reading
- 3:00 P. M.—Music
- 3:15 P. M.—"The Jew"—Rev. Solomon Birnbaum
- 3:30 P. M.—Feature Program
- 6:00 P. M.—Music
- 6:30 P. M.—Question Hour

Friday, September 1, 8, 15, 22, 29

- 10:30 A. M.—Music and Message
- 11:30 A. M.—Continued Story Reading
- 12:00 M.—Loop Evangelistic Service
- 1:00 P. M.—Organ Program and Bible Reading
- 3:00 P. M.—Home Hour
- 3:30 P. M.—Message
- 6:00 P. M.—Music
- 6:15 P. M.—Stories of Answered Prayer—Howard A. Herman-
- 6:30 P. M.—Music
- 6:45 P. M.—Special Features
- 12:00 P. M.—Midnight Hour

Saturday, September 2, 9, 16, 23, 30

- 10:30 A. M.—K. Y. B. Club—Miss Theresa Worman
- 11:00 A. M.—Church School Period
- 11:30 A. M.—Jewish Sabbath Service—Mr. Birnbaum
- 12:00 M.—Organ Program
- 12:30 P. M.—Message
- 1:00 P. M.—Citizenship Hour
- 1:15 P. M.—Bible Reading
- 2:00 P. M.—Young People's Hour—Rev. J. Guy Jordan
- 2:20 P. M.—"Mother Ruth"
- 2:50 P. M.—Musical Program
- 3:30 P. M.—Plain Talks

CLASSIFIED ADVERTISEMENTS

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Advertising under this heading 5 cents a word. Minimum, \$1.00. Copy due first of month preceding date of issue.

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EARN MONEY EASILY. SELL FINEST \$1 Christmas greeting assortment. Contains 21 beautiful folders. Amazing value. Everybody buys. Box on approval. Also 50c seller. Doehla Co., Dept. 11-B, Fitchburg, Mass.

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(Continued from page 44)

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